

Improvement of.

Macon, Ga. Telegraph  
Sunday, February 5, 1933

## AFRICA INSPIRED BY DIXIE'S WORK

Bantu World at Johannesburg  
Tells of Co-operation Being  
Shown in South

ATLANTA, Feb. 4 (P)—South Africa is getting inspiration from Dixie for its work in interracial co-operation and goodwill.

A copy of the Bantu World received here by R. B. Eleazer of the Commission on Interracial Co-operation tells all about it.

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South Africa has an interracial co-operation union that works for better understanding between white and Negro races and the Bantu World says "our joint council movement in the union owes much of its success to the inspiration and example of the joint councils (or as they are there called, the interracial councils) of the southern states."

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### Great Strides Shown

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The newspaper pays tribute to the work of Dr. R. R. Moton, president of Tuskegee Institute in Alabama.

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And on page two it carries a story on the Scottsboro, Ala., cases. The Bantu World is published at Johannesburg.

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## Improvement of Letters To The Editor

Please be brief. We reserve the right to cut letters more than 300 words long.

### RECOGNITION FOR NEGRO HEROES

Editor The Advertiser:

We, a group of interested women, note with satisfaction the spirit of friendship and cooperation which exists between the whites and the Negroes of Montgomery. No race friction here! *Advertiser*

We also note with pride the many recent cases mentioned in The Advertiser where white persons set upon by Negro thugs have been rescued by some passing Negro.

Often the rescuer has to put up a hard fight or risk his life, in saving a white woman or man from an assailant of his own race.

In the newspaper account of these rescues, we note that the rescuer is generally said to be only "a Negro." His name is seldom given. The brave man gets no credit for his act.

Men like these who fight for white people against assailants of their race are particularly brave. *1-20-33*

If among those nine Scottsboro men there had been two or even one who had had the courage to fight for a white woman, the whole aspect of the case might have been changed. Yet out of nine not one was man enough to speak a word or lend a helping hand to the helpless girls. *Montgomery*

What we the Committee on Better Relations request is that the Negro who fights against Negroes to help a white person shall be given the credit of the act by having his name published.

This notice would be to him a badge of honor, a reference of manly behavior through life. It will also be an encouragement to other Negroes similarly placed.

Just plain justice to give an honorable Negro honorable mention.

### BETTER RELATIONS COMMITTEE,

Mrs. Harwell Smith, chairman.  
Montgomery, Ala., Jan. 18, 1933.

### A STUDENT'S POINT OF VIEW

Editor The Advertiser:

When it was rumored several months ago that the great mass of Alabama's high schools would close Jan. 20, people gave one another a knowing look and said, "Oh, well, something will be done about it." And today, three days from that date, many of them still think so, but who is supposed to do it? Is it we, the students?

Think what it will mean to us if the doors of our schools do close permanently Friday, and we are turned upon the world to find employment. It means a year practically lost from our lives; a loss of interest in schools; a deadening of ambition and ability to learn; and think, too, how many boys and girls it will mean the end of their school career when they might have had another year.

I say these things not under instructions but as one trying to evaluate this injustice. Consider the number of people employed in helping away further our education. Are not the ranks of unemployed strong enough?

Then, too, shall the colleges of Alabama next fall be without a freshman class? This will not only affect next year but the gap will run on through the full four years, and in 1937 (the depression will probably be over by then) there will be no boys and girls graduating from our college to take the positions that will surely be waiting for them.

One of the greatest evils of this act will be the showing to other countries, especially Russia and the Oriental countries, that watch our every movement, that the "Invincible America" has met an obstacle too high to surmount, too broad to go around.

Shall the forward wall of progress of this our State of Alabama, be stopped for the next 365 days and slowed up for the next quarter-century? It rests not with us, the boys and girls of Alabama. We are ready, yeal eager, to move on. *HIGH SCHOOL SENIOR.*  
Autaugaville, Ala.

### SNIPING MR. ROOSEVELT AND BEFORE HE TAKES OFFICE

Editor The Advertiser:

Franklin D. Roosevelt was elected on Nov 8 last by an overwhelming plurality! Men and women of all parties voted for him for varying reasons, but principally, because they were tired of the existing order of affairs and wanted a "new deal."

It is no secret to say that many opposed his nomination bitterly, and voted for him because they were restricted in their choice of candidates. It is unfortunate that marked evidences of the spleen so much to the fore in his pre-convention campaign, exhibited by both Republican and Democratic standpatters, is rising to the surface many weeks before he has taken his seat and assumed control and responsibility.

Entrenched wealth and privilege have always feared Roosevelt, and already the campaign of misrepresentation and criticism has been inaugurated to belittle and discredit him ere he begins to administer the executive functions. It may be politics, but it is not fair, and shows poor sportsmanship, to say the least, on the part of those Democrats who were whipped in a fair fight, and who now should "lay off" and give the man a fair chance to take hold and make good, ere they begin again their fight on him, which they fully intend to do! Roosevelt can take care of himself and will; but these snipers are shooting at him while he is unarmed and without the ammunition to return their unfair attacks.

We all expect Republican, Socialist and Communist attacks upon him now and ever, but the attacks of the old, stodgy, standpat Democrats, overhauling their old pre-convention paraphernalia, is nauseous and would be laughable if we all did not know the propelling forces of greed and selfishness determining every sentence they write.

Maybe the readers of The Advertiser have not read the papers, both North and South, that are carrying forward these subtle attacks against our next President. Well, you are lucky—for they are numerous and not far

But Roosevelt will find this week that Alabama, as a whole, is still with and for him,

and that it will not be prudent for these snipers to exhibit their wares too prominently on the occasion when she, en masse, sets forth to honor him as a guest, a gentleman and a Democrat, and the country's next President.

R. C. GORDON.

LaFayette, Ala., Jan 18, 1933.

### INTERRACIAL AND INDUSTRIAL COOPERATION

*Presbyterian Advance*  
Through the courtesy of Professor Monroe N. Work, of Tuskegee Institute, "The Advance" is able to lay before its readers this week a story of cooperation between races and between employers and employes which is of rare interest and value, and which deserves not only a careful reading but retelling from many a pulpit or platform. It is the article entitled "Working Together for the Common Good," which is a condensation of an address delivered before the Alabama Interracial Commission. *2-16-33*

So unusual is this story that the editor could not resist violating his rule against giving so much space to a single article; but he feels more like apologizing for what he omitted—additional thrilling paragraphs which tell of what this one company is doing in erecting grist mills to grind the corn raised by miners, in providing attractive parks for each race, in perfecting sanitary arrangements for the villages, in promoting health, in educating the children and in making provision for both their religious and their recreational life. It is no wonder that recently the colored employes of one of the villages wrote a letter to Mr. DeBardeleben thanking him for his rare leadership, attributing their benefits to his farsightedness and personal interest and expressing the prayer that he may "live long to give to all such noble, unselfish and Christian service."

These black-skinned men of "The Black Belt" used the right word—"Christian service." Read that story and then sit back and meditate upon the influence of that kind of service upon the human race as compared with the service (?) to be rendered by men who propose to make millions out of selling the intoxicants which debase and ruin human life! Here is the story of an honest effort to apply the real fundamentals of Christianity—the spirit and principles of Jesus Christ—in the every day affairs of life. "The Advance" editor takes a proper pride in the discovery of a fact he did not know when he sought to secure this story for his readers—that Mr. DeBardeleben is a member of one of our own churches, the Independent Church of Birmingham. With more men of his type at home and abroad it would not be so far a journey to the fullness of the Kingdom of Heaven. In *The Age-Herald*, commenting upon this address, John Temple Graves II attributes what has been wrought through Mr. DeBardeleben to the fact that "his heart has informed his head." There's a sermon in a sentence. Would that all of us could learn that "out of the heart are the issues of life."

Tuscaloosa, Ala., News  
December 17, 1933

## NEGROES PRAISE DR. BOONE'S WORK

### Delegation Gives Expression Of Appreciation For His Inter-Racial Efforts

A delegation of leading Tuscaloosa negro ministers and other colored residents called upon Dr. Joseph P. Boone of the First Baptist Church last week to present resolutions expressing the appreciation of colored residents for the services Dr. Boone has rendered here in promoting inter racial good will. Dr. Boone will leave the city at an early date to accept a new pastorate at Macon, Ga.

The resolutions entitled, "In Appreciation of Dr. J. P. Boone" read: "The colored citizens of Tuscaloosa wish to take this method of expressing their appreciation to the Reverend Joseph P. Boone, D. D., L. L. D., retiring pastor of the First Baptist Church, friend of mankind and promoter of inter-racial good-will.

"We feel that your civic and spiritual contributions to our city shall be a blessing to us. The ideals of civic righteousness for which you stood in your community are indicative of your noble character and broad mind.

"It is our sincere prayer that as you leave this city to assume the pastorate of the First Baptist Church of Macon, Ga., you will continue the noble work of inter-racial cooperation in the South.

The resolutions were signed by Rev. Roland Smith, pastor First African Baptist Church, Dr. A. B. McKenzie, Nixon Tooson, H. S. O'Rourke, Rev. A. C. Yearwood, pastor of the A. M. E. Zion Church and E. S. Smith.



JAN 17 1933

*Presbyterian Advance*  
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# THE RESPONSE OF A NEGRO READER

Editor The Advertiser:

Under the caption of "Soil and Its Gifts," on the editorial page of today's paper, you have written a warm, sympathetic understanding of the heart and impulses of the Negro. It is indeed commendable.

There has been no finer tribute ever paid to any man or race than you have paid. And in summing up all you said, the total means that the Southern Negro is a friend to the Southern white man. Some sage has said, "To have a friend, one should be a friend." In other words, first show yourself friendly.

The Negro has no submerged racial tendencies. His is a happy-go-lucky life; has an easy sense of humor; inured to hardships, privations and possessing a heart willing to share with others his small store of the world's goods. He readily responds to sympathetic treatment, and only asks fairness in business and justice in the courts of the commonwealth.

OSCAR E. SAFFOLD,

Post Office Department,

Montgomery, Ala., Jan. 16, 1933.

## Faithful Negro Employee Celebrates Half Century Of Service With Weils

John Tarver, colored, has been a sort of honorary member of the firm of Weil Brothers, cotton merchants, for 50 years, a circumstance which lately has caused many friends of Tarver and the firm to congratulate both.

Among other things the anniversary brought forth a long telegram from Isadore Weil, his long-time friend, and the senior member of the firm who has been spending the Summer at Atlantic City. The message brought felicitations and expressions of good will from Mr. Weil and Mrs. Weil, both of whom feel a sentimental regard for John.

The Advertiser may be violating a secret, but it nevertheless chances the disfavor of Tarver when it says that according to its best information a telegram is not all that he received from the Weil family upon the happy occasion under notice.

But it is only the telegram that John will talk about. It is all that he mentioned to the inquiring reporter yesterday. John's sensibilities are such that this is all that he could have mentioned.

The sons of Mr. Weil, now active in the management of the cotton firm whose name is familiar to cotton buyers the world over, testify to the loyalty, faithfulness and unusual intelligence of John Tarver, who has been in the employ of their father since his 17th year when he deserted a cotton plantation in Macon County, near Tuskegee, to take employment at the hands of Weil Brothers, long recognized as one of the leading cotton merchants of the Southern States.

Many anecdotes are told to illustrate the intimacy and the mutual confidence of Mr. Weil and John Tarver. In the first place they say he is an expert cotton classifier against whose opinion no one ever contends. He knows cotton all the way through.

They recall also an occasion in the deep past when, according to John's ver-

sion, the market had not left the elder Weil in a very pleasant humor. Some-thing went wrong. No one will ever know just what it was. Anyway, Mr. Weil called John in and notified him that a parting of the ways had been reached.

It is said that John replied: "I am sorry, Mr. Weil, that the parting of the ways has come. I am sorry that you are to leave us, but I must tell you that so far as I am concerned I am a fixture here."

John was not discharged. He is still a fixture. It is unlikely that he will be discharged at any time in the future, for he is as close to the Weil "boys" as to their father. He says he raised them and taught them much that they know about the cotton business, and that he looked after them in their childhood. At all events he is their devoted friend and they are his devoted friends.

One member of the firm recalled yesterday that many years ago before a bank was established at Tuskegee, when Mr. Weil was required by the practice of the time to send cash to buy cotton, he entrusted John Tarver with \$7,000 in cash to go from Montgomery to Tuskegee to buy cotton.

Upon another occasion Mr. Weil found it necessary to drive from Alexander City to Tuskegee to buy cotton. There was not even a buggy road between the two points. Much of the way they drove through the woods, feeling their way carefully as they went, John driving the horse and Mr. Weil protecting the large amount of cash which he had on his person.

In the old days when Mr. Weil found it necessary to travel widely in the territory, Tarver, his faithful man Friday, accompanied him, and when occasion arose aided in protecting him.

Tarver is today 67 years of age. He is in the full vigor of his health and is active in the cotton sample room every day, capable of doing as good work as

any of his colleagues, all the rest of whom are white.

Tarver has been thrifty. The father of several children he has given all of them a sound education, two of them being teachers. He owns his own home and a number of other pieces of real estate. He is happy in his work. He loves all the Weils and all the Weils love him, and he knows it.



Race Relations-1933

Alabama.

Improvement of.

KNOXVILLE, TENN.  
JOURNAL

AUG 20 1933

## Interracial Cooperation

The recent annual meeting of the State Interracial Commission of Alabama calls attention to this organization as evidence of a definite and well organized movement toward new and broad cooperation between the white and the Negro races for the good of both.

It is doubtful if the world holds such another record. Descendants of these freed slaves of the '60's are in friendship with the descendants of the white people of those days only by the wisdom and understanding and justice rendered them, or in enmity, by the wrongs that have been allowed to accumulate against them.

The Commission puts itself on record as holding no thought of altering the fundamental relationships between these two wholly unlike people.

Its object is the more reasonable, human, and friendly one of establishing the Negro in his session of the security of life and health and of economic and personal justice which is his right.

In the present day, with the great advance in education and progress of every kind that has been made by the Negro, it is easy to realize the meaning of the Alabama Commission as one of cooperation between the two races, and to agree with the Birmingham Age-Herald that it is "a good fight" this body has taken up; with the Birmingham Post that the Negro should be assured better defense in criminal courts; with the Birmingham News that the purpose of this Commission is "broad and human;" and with the Mobile Register that the movement brings responsibilities to both sides of the effort, with its promise of confidence and good will not to be denied.

Since the disastrous days that the Negro was cruelly thrust into self-support and citizenship without training for either, his problem has been one of bitterness and disaster in all too many cases, with ill result to both white and black.

But no serious thinking one of us among the white people of the South can fail to feel the gratitude that is due to the Negro for his service, or to realize the impress upon the speech, tradition, and way of life that has come from our long and friendly affection for him and his for us.

One of the great records of American history is that which tells of the loyalty and self-restraint of the slaves of the old South at the dramatic time of their sudden emancipation from slavery by Lincoln's proclamation.

Hundreds of them stand with the helpless families of masters at the front with the Confeder-

ate armies, refusing to leave the old people, the women, and little children to care for themselves, while thousands left their plantation homes and marched over the country in a delirium of freedom, yet not one of them all ever robbed or burned a home, or harmed

so much as the hair on the head of one of the countless people at their mercy.

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Improvement of.  
**BIRMINGHAM, ALA.**  
AGE HERALD

**OCT 25 1933**

**An Acid Test**

It has been a matter of some pride that in the last 10 years race relations in Alabama were showing a most encouraging improvement. Criminal assault and mob violence seemed to be dying out. Our homicide rate, once the largest in the world, was steadily declining. Our Negroes were increasing in education, property and self-respect; their leaders were intelligent and conservative.

The leaders of the Communist movement, whose purpose is to break up the present world order by arraying classes and races against one another, had met with little success in the South. Suddenly on the obscure and drab Scottsboro case they turned the eyes of the world, and by an audacious and malicious propaganda unequalled in our time they stirred again the dying embers of old hates and fears. The reasonable and orderly processes of our civilization were threatened by panic before this new and unscrupulous foe. The weak-minded were incited to crime and the mob spirit cried for vengeance.

Our character is being put to a new acid test. Will the Negro throw away his old leadership under which he was attaining a stable place in American life, to run after this modern "carpetbagger" with his glittering offer of Communist salvation; or will his character and common sense restrain the excesses of the hot-headed and vicious and refuse to be lured from the leadership of his preachers and teachers?

Will the white citizen yield to hysteria before the Communist challenge and retrograde to the days of vigilante and mob, throwing away the advantages of his rational and well-organized government and his Christian ethics; or will he calm the tense nerves and exaggerated fears and strengthen the orderly processes of the law, that quick and even-handed justice may be done to all?

And the acid test comes to the Christian Church. Has our religion gone deep enough to enable us to apply the teachings of Jesus to a difficult situation? In the face of the Communist challenge do we remain Christian, or do we go down to meet them on their own pagan level? These people are out to destroy the church, the family, the democratic state; shall we put our trust in Christ's weapons to preserve them, or shall we go in to outwit and outshoot Communism? Shall Communism succeed in making us lose our religion, or shall we show up their false claims, their shoddy fellowship of greed and hate, their slippery ethics, their earthy idealism, by practicing ourselves a braver, fairer, honester, kinder Christianity than we have of late?

To fear the acid test of Communism would be to distrust our Christianity—nay, to distrust Christ himself.—Alabama Churchman.



# Race Relations-1933

## Improvement of

## "America's Tenth Man."

Atlanta, Ga., Georgian

Sunday, January 22, 1933

## Inter-Racial Group Offers Prizes

Atlanta headquarters of the Commission on Interracial Co-operation announced Saturday the offer of prizes for teachers, schools and pupils participating in a simple educational project in history entitled "America's Tenth Man." All schools below college grade in the 15 Southern states, including Maryland and Missouri, are eligible.

## INTER-RACIAL GROUP ANNOUNCES CONTEST

The commission on interracial co-operation, with headquarters here, Saturday announced the offer of a number of substantial cash prizes to be awarded teachers, schools and pupils participating in a simple educational project in history, entitled "America's Tenth Man." All schools below college grade in the 15 southern states, including Maryland and Missouri, are eligible to compete for these awards. For full particulars the commission invites inquiry from any principal, teacher or pupil who may be interested.

Birmingham, Ala., Age-Herald  
May 5, 1933

## BILOXI SCHOOL WINS

## Interracial Group Announces Awards In Educational Project

ATLANTA, May 4—The high school of Biloxi, Miss., Miss Frances Everett, teacher of history in that institution, and Prof. George L. Blackwell, teacher of economics in the Central High School, St. Joseph, Mo., Thursday were awarded prizes of \$50 each by the Commission on Interracial Cooperation, with headquarters here, for participation in a South-wide educational project sponsored by the commission.

This project, entitled "America's Tenth Man," featured a study of the Negro's part in American history. The award to the Biloxi school was for the most effective group participation in the project, and that to Miss Everett was for her efforts in sponsoring and promoting it. More than 550 pupils in the Biloxi public schools were enlisted in the study, and more than 400 wrote papers on it.

## Prizes Awarded For Racial Study

Individual Winner Not Named Yet in Essay Contest

ATLANTA, May 4 (AP)—Award of prizes of \$50 each to the high school of Biloxi, Miss.; Miss Frances Everett, history teacher there; and Prof. George L. Blackwell, teacher of economics in Central High school, St. Joseph, Mo., for outstanding work in a south-wide study of the contribution of the Negro to American history was announced Thursday by the Commission on Interracial co-operation.

The educational project was sponsored by the commission under the title of "America's Tenth Man."

The award to the Biloxi school was made for the most effective group participation and that to Miss Everett for her work in promoting it. More than 550 pupils in the Biloxi public schools participated, and more than 400 wrote papers. Local conditions affecting Negroes were investigated and a number of public programs were presented. The Biloxi school received honorable mention in the project in 1932.

Professor Blackwell promoted a similar study in his school, reaching the entire student body of 1,100. Honorable mention was given Litton High school of Nashville, Tenn., and the high school of Greenville, S. C.

An award to the student submitting the best individual paper is still pending because of the delay incident to checking over the more than 1,500 papers entered.

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## America's Tenth Man

(This essay won the first prize of \$50 offered annually by the Commission on Interracial Cooperation for the best treatment by a high school student of "America's Tenth Man"—the Negro—as part of its program of creating goodwill. The author of this article is white).

By CHRISTINE LESOSKY  
St. Charles High School  
Lebanon, Kentucky

THE Negro, who is one tenth of the population of the United States, has provided a complicated problem for the people of this country since he was released from slavery by the Civil War. It has been considered true that he is inferior to the white people; that he is the leader in crime and indolence, and in dispicable and immoral conduct; that he inherits inferiority from earliest times, and that he has received a curse from God.

By investigation we realize that these fallacies can be refuted. How the majority of the white people, basing their conduct on these beliefs and prejudices, have treated the Negro with injustice and animosity. He is not given the proper educational, domestic and industrial opportunities. He is segregated from districts where proper living conditions prevail. He is discriminated against in employment, courts, education, and social environment. He is considered an immoral, uncultured, uneducated, criminal, indolent, ignorant outcast.

## Important Factor

Against such antagonistic forces the Negroes have been compelled to strive to obtain merely the necessities of life to which each one of us is entitled. Despite these heavy handicaps, in the last century the race has advanced greatly and, in the pattern of our great country, has been an important factor that has aided to make us a cosmopolitan people.

During the days of slavery the Negro contributed unceasing labor to the prosperity of the Southern plantations, hour by hour, day after day, slowly building up the South to what it is today—known the world over for its rich products, its fields of snow-white cotton, waving sugar cane and rich tobacco.

## Heroes In War

Many Negroes bravely gave their lives in the Revolutionary War that this nation might have a birth of freedom and that a government of

and by the people might be established. During the trying and severe days of the Civil War, he remained loyal and true on the plantations, protecting and providing for the wives, mothers, and children of the brave Confederate soldiers.

Nor did he forget in the World War that this is his country and that he was in every sense an American soldier. Among the deserters in the World War, not a single Negro was in the number. Several Negro regiments as a whole were cited for bravery.

## Not A Liability

In the despondent days of all of America's wars, he proved, by his noble and heroic conduct, his worthiness of American citizenship; in the tranquil days of peace, with an equal nobility and heroism, he has endeavored to advance himself to make himself more worthy of this title of honor.

We do not wish the Negro to be considered a liability, but an asset. He is an American. Let us help him to realize his noble aspirations. Let us show the world that he has done what he can do. Let us make the United States proud of him! Why should it be otherwise? Let us in Christian charity cease searching for, exaggerating, and broadcasting his weaknesses and failures! To show that we may and should be proud of him, let us examine a few of his accomplishments:

## A Few Accomplishments

The Negro spirituals are known and appreciated the world over. The famous Russian composer Dvorak used as his theme a Negro spiritual in his "New World Symphony" from which the well-known selection "Goin' Home" is taken. The weird and enchanting beauty and the serene and heart-stirring power of the spirituals have won them universal favor. Negro jazz and ragtime cheer us in the hours of hardship and depression. Love of music is a distinct hallmark of culture. We may well help the Negro to develop this natural gift.

The works of Paul Dunbar, Claude McKay, Dr. Isaac Fisher, Phyllis Wheatley and others in the literary world have won merited distinction in this country.

## Religious Spirit

Not only in literature and music do we find famous Negroes, but we see that the race is endowed also with a deep religious spirit. During the latter part of the eighteenth century and the early part of the nineteenth century we see many

But if we would reform the world, let us first reform ourselves. Each individual should strive to overcome his prejudices and unjust opinions. He should give the Negroes fair treatment always. He should help them morally, intellectually, and socially. He should aid in the propagation of education.

## Advises Own Race

We have had in our country many great philanthropists who have endeavored to help the Negro to advance by contributing large sums to the propagation of education. We cannot omit from the list Booker T. Washington, who worked himself from the lowest rung of the social ladder to a state of leadership where he rendered almost incredible service to his fellowmen. He was indeed the Washington of the Negro race.



# Race Relations-1933

## Improvement of

Atlanta, Ga., Georgia  
Sunday, January 22, 1933

### Inter-Racial Group Offers Prizes

Atlanta headquarters of the Commission on Interracial Co-operation announced Saturday the offer of prizes for teachers, schools and pupils participating in a simple educational project in history entitled "America's Tenth Man." All schools below college grade in the 15 Southern states including Maryland and Missouri are eligible.

### INTER-RACIAL GROUP ANNOUNCES SPANEST

The Commission on Interracial Co-operation, with headquarters here, Saturday announced the offer of a number of prizes to teachers, schools and pupils participating in a simple educational project in history, entitled "America's Tenth Man." All schools below college grade in the 15 Southern states, including Maryland and Missouri, are eligible to compete for these awards. For full particulars the commission invites inquiry from any principal, teacher or pupil who may be interested.

### BIRMINGHAM, Ala., Age-Herald May 5, 1933 BILOXI SCHOOL WINS

### Interracial Group Announces Awards In Educational Project

ATLANTA, May 4.—The high school of Biloxi, Miss., Miss Frances Everett, teacher of history in that institution, and Prof. George L. Blackwell, teacher of economics in the Central High School, St. Joseph, Mo., Thursday were awarded prizes of \$50 each by the Commission on Interracial Cooperation, with headquarters here, for participation in a South-wide educational project sponsored by the commission.

This project, entitled "America's Tenth Man," featured a study of the Negro's part in American history. The award to the Biloxi school was for the most effective group participation in the project, and that to Miss Everett was for her efforts in sponsoring and promoting it. More than 550 pupils in the Biloxi public schools were enlisted in the study, and more than 400 wrote papers on it.

### Prizes Awarded

#### For Racial Study

Individual Winner No. 1 Named Yet in Essay Contest

ATLANTA, May 4 (AP)—Award of prizes of \$50 each to the high school of Biloxi, Miss.; Miss Frances Everett, history teacher there; and Prof. George L. Blackwell, teacher of economics in Central High school, St. Joseph, Mo., for outstanding work in a south-wide study of the contribution of the Negro to American history was announced Thursday by the Commission on Interracial Co-operation.

The educational project was sponsored by the commission under the title of "America's Tenth Man." The award to the Biloxi school was made for the most effective group participation and that to Miss Everett for her efforts in promoting it. More than 550 pupils in the Biloxi public schools participated, and more than 400 wrote papers. Local conditions affecting Negroes were investigated and a number of public programs were presented. The Biloxi school received honorable mention in the project in 1932.

Professor Blackwell promoted a similar study in his school, reaching the entire student body of 1,100. Honorable mention was given Littleton High school of Nashville, Tenn., and the high school of Greenville, S. C.

### Prizes Awarded Individual Winner Not Named Yet in Essay Contest

ATLANTA, May 4 (AP)—Award of prizes of \$50 each to the high school of Biloxi, Miss.; Miss Frances Everett, history teacher there; and Prof. George L. Blackwell, teacher of economics in Central High school, St. Joseph, Mo., for outstanding work in a south-wide study of the contribution of the Negro to American history was announced Thursday by the Commission on Interracial Co-operation.

## "America's Tenth Man"

### America's Tenth Man

(This essay won the first prize of \$50 offered annually by the Commission on Interracial Cooperation for the best treatment of a high school student of "America's Tenth Man" the Negro—as part of its program of creating goodwill. The author of this article is white.)

By CHRISTINE LESOSKY  
St. Charles High School  
Lebanon, Kentucky

THE Negro, who is one tenth of the population of the United States, has provided a complicated problem for the people of this America's wars, he proved, by his country since he was released from noble and heroic conduct, his worth- slavery by the Civil War. It has been considered true that he is inferior to the white people; that he is the leader in crime and indolence, endeavored to advance himself—so and in dispicable and immoral conduct; that he inherits inferiority from earliest times and has received a curse from God.

By investigation we realize that these fallacies can be refuted. How to realize his noble aspirations. Let ever the majority of the white people, basing their conduct on these beliefs and prejudices, have created the Negro with injustice and animosity. Why should it be otherwise? Let us He is not given the proper education in Christian charity cease searching for opportunities. He is segregated from his weaknesses and failures! To districts where proper living conditions show that we may and should be against in employment, courts, education, and social environment. He is considered an immoral, uncultured, uneducated, criminal, indolent, ignorant outcast.

### Important Factor

Against such antagonistic forces in the Negroes have been compelled to strive to obtain merely the necessities of life to which each one of us is entitled. Despite these heavy handicaps, in the last century the race has advanced greatly and, in the pattern of our great country, has been an important factor that has aided to make us a cosmopolitan people.

During the days of slavery the Negro contributed unceasing labor to the prosperity of the Southern plantations, hour by hour, day after day, slowly building up the South to what it is today—known to world over for its rich products, its fields of snow-white cotton, waving sugar cane and rich tobacco.

### Heroes In War

Many Negroes bravely gave their lives in the Revolutionary War that this nation might have a birth of freedom and that a government of

and by the people might be established. During the trying and severe days of the Civil War, he remained loyal and true on the plantations, protecting and providing for the wives, mothers, and children of the brave Confederate soldiers.

Nor did he forget in the World War that this is his country and that he was in every sense an American soldier. Among the deserters in the World War, not a single Negro was in the number. Several Negro regiments as a whole were cited for bravery.

### Not A Liability

In the despondent days of all of America's wars, he proved, by his noble and heroic conduct, his worth- in tranquil days of peace, with an equal nobility and heroism, he has endeavored to advance himself—so and in dispicable and immoral conduct; that he inherits inferiority from earliest times and has received a curse from God.

We do not wish the Negro to be considered a liability, but an asset. He is an American. Let us help him realize his noble aspirations. Let us show the world that he has done what he can do. Let us make the United States proud of him! Negro with injustice and animosity. Why should it be otherwise? Let us He is not given the proper education in Christian charity cease searching for opportunities. He is segregated from his weaknesses and failures! To districts where proper living conditions show that we may and should be against in employment, courts, education, and social environment. He is considered an immoral, uncultured, uneducated, criminal, indolent, ignorant outcast.

### A Few Accomplishments

The Negro spirituals are known and appreciated the world over. The famous Russian composer Dvorak used as his theme a Negro spiritual in his "New World Symphony" from which the well-known selection "Gone with the Wind" is taken. The weird and enchanting beauty and the serene is entitled. Despite these heavy handicaps, in the last century the race has advanced greatly and, in the pattern of our great country, has been an important factor that has aided to make us a cosmopolitan people.

### Religious Spirit

The works of Paul Dunbar, Claude McKay, Dr. Isaac Fisher, Payllis Wheatley and others in the literary day, slowly building up the South to what it is today—known to world over for its rich products, its fields of snow-white cotton, waving sugar cane and rich tobacco.

Not only in literature and music do we find famous Negroes, but we see that the race is endowed also with a deep religious spirit. During this nation might have a birth of freedom and that a government of noted Negro speakers whose services were sought throughout the country by white and black. Their convincing powers in oratory and their spiritual sincerity were their leading assets. When mentioning famous Negroes

### Advises Own Race

We have had in our country many great philanthropists who have endeavored to help the Negro to advance by contributing large sums for the propagation of education. But if we would reform the world, let us first reform ourselves. Each individual should strive to overcome his prejudices and unjust opinions. He should give the Negroes fair treatment always. He should help to educate them morally, intellectually, and socially. He should aid



them whenever possible and help them to reach that state where we shall be proud to say that the Negroes are our own American citizens.

In so doing we shall chasten our own hearts, freeing them from unjust and narrow prejudices and assuring ourselves and our posterity that Old Glory waves over a liberty-loving people; a people who are haters of tyranny, injustice and oppression; a people who are endeavoring to have "Liberty and Union, one and inseparable, now and forever."

#### **"TENTH MAN" CONTEST**

#### **ANNOUNCES AWARDS**

The conference on education and race relations, with headquarters in the Standard building, announced Tuesday the offer of a score of awards to teachers, schools and pupils of the southern states in connection with an educational project in history and civics, entitled "America's Tenth Man." All schools below college grade in the 45 southern states, including Maryland and Missouri, are eligible to participate.

A valuable "Tenth Man" library is offered for the best work in each state and a number of substantial cash awards for the best individual and group work in the entire area. The project is sponsored by a number of southern public school administrators. Full information, it is stated is available to anyone interested.



Race Relations - 1933

Improvement  
White Boy Rescues

## Negroes From Lake

HELENA Ark.—This community, which in 1919 was torn by destructive race conflict due to misunderstanding and fear, was the scene a few days ago of a heroic act of interracial goodwill that deserves to be widely heralded and recorded in humanity's 'book of golden deeds.' In striking contrast to the tragic story of other days, in which the two races were pitted against each other in mortal combat, in this case a white school boy freely gambled his life on the effort to save the lives of two Negroes—and won! The story, as reported in the Arkansas Gazette of January 8, is as follows:

"Burke Hale, aged 17, a student in Helena High School, proved himself a hero Wednesday when he rescued a Negro couple from the chilly waters of Long Lake Burke, with several other students, was en route to Helena in a school bus when V. S. Strawder and his wife, the latter a school teacher, riding in an enclosed automobile, plunged into the lake.

"Young Hale, despite protests of his companions, pulled off his coat and trousers, jumped into the water, swam to the car and broke out a rear window through which he dragged the Negro couple. The automobile was almost submerged.

"The youth, who is a Life Scout, attended school at Elaine and Wynne before entering Helena High School.



Race Relations - 1933

Connecticut.

Improvement of.

Wealthy White

Couple Adopt  
Colored Girl

HARTFORD, Conn. — Mr. and Mrs. Walter S. Crawford, wealthy white couple announced this week they had legally adopted as their daughter Louise, 10-year-old daughter of Mary Beavers, house maid, who died in the latter part of February. The Crawfords announced they would send the young girl to Tuskegee to be educated and would make her heir to their fortune. When a committee representing a colored women's club visited Mrs. Crawford and protested sending Louise down South to be educated Mrs. Crawford rebuked the committee, declaring "Louise will be educated by and among her own people. Although my husband and I are white we want Louise to be proud she is a Negro. When you colored people take more pride in your own race other races will respect you."

We Hope the Crawfords  
Stay Out of Alabama

When Mr. and Mrs. Walter Crawford, white, of Hartford, Connecticut, adopted ten-year-old Louise Beavers, daughter of their deceased house maid, they announced that the child would be sent to Tuskegee, Alabama, to be educated.

Adoption of Louise makes her a legal member of the Crawford family. In itself it is a fine gesture of interracial good will. If the child measures up to her opportunities, she will one day inherit and direct the Crawford fortune.

Knowing these things, friends of the Crawfords were naturally shocked at the announcement of their intention to send Louise into Alabama for her education. The Crawfords' reason was that they wished her educated among her own people and to take pride in them.

Intelligence tests prove that the average child, colored or white, educated in the Southern separate schools, is inferior to the average child educated in the mixed schools of the North.

Therefore, in leaving Connecticut for Alabama, Louise Beavers Crawford will be turning her back on one of the best educational

systems of our country for one of the worst. Moreover, there are other reasons why Louise should not be sent to Tuskegee.

Having adopted Louise, the lives of the Crawfords would not be safe in Alabama. They could not, except clandestinely, accompany her to the school. That would be social equality. She would not be permitted to stay with them in the same guest hall because she is colored, and they are white. Even Tuskegee must knuckle in this to the prejudices of the South.

Tuskegee is a few hours' ride from Scottsboro, and Decatur, Alabama. No child who has the privilege of living in an orderly community ought to be subjected to the Jim Crow environment of mob-ridden Alabama. Every colored person who can get out or stay out of Alabama should do so.

Again, however good the training at Tuskegee is, no one has been found who will say it is as good or better than half a dozen schools in the free atmosphere of Connecticut.

Finally, the belief that race pride is an asset is erroneous. It isn't.

If Russians, Slavs, Bohemians, Italians, and other races in America are not encouraged to have race pride, why should Negroes? Among these peoples, hyphenated Americanism is discouraged, and pride in race or in national origins is subordinated to pride in American citizenship.

The Crawfords having taken the first step by adopting Louise Weaver will do her a real service by seeing to it that she is given the best education in an environment free from racial conflicts, where she can set herself to the task of being a woman first and a colored woman second.



Race Relations-1933  
Improvement of.

Florida

Daytona Beach, Fla. News  
December 18, 1933

**TO HELP OUR NEGROES**

President Mary Bethune, valiant champion of her race, gathered several hundred negroes in the auditorium of Bethune-Cookman last night to discuss what projects might most benefit local negroes if federal aid can be obtained in accomplishing them.

The choice of the negroes is highly commendable. They do not ask for frivolous or spectacular improvements. They want a few practical things, and these things deal, for the most part, with education. They want Cypress street paved from the railroad to the drainage canal to protect the health of their children going to and from school. They want recreational centers, playgrounds for their youngsters to keep them off the streets and give them wholesome fun. They want a public library in their school. And they want adult instruction.

Every effort should be made—and certainly will be made, if one knows Chairman Lincoln—to get these things done through CWA aid for our negroes. The negroes are entitled to these things not only out of humanitarian consideration, but as taxpayers. They are the more entitled to them as their requests are modest and show a very real understanding of their urgent needs, and an emphasis upon the education of their children and their underprivileged adults which is splendid to see.



## Improvement of

Ft. Myers Fla., Press  
Friday, January 6, 1933

## Views Of Other Editors

## Negro Progress

Where are the five cities with the largest negro population in the world? No, not in Africa, and not in our own South. Every one of the five—New York, Chicago, Philadelphia, Baltimore and Washington, and they rank in that order—lies north of the Potomac in the white United States. That somewhat startling fact stands at the head of a pamphlet, "Recent Trends in Race Relations," prepared by the industrious commission on interracial co-operation of Atlanta, Ga.

Negroes are moving north; North and South they are moving into the cities; in the cities and in the country they are moving up; and the pace is ever faster and faster. Last month a distinguished negro poet, James Weldon Johnson, spoke by invitation at the University of North Carolina. Leading whites and blacks sit down together to discuss the problems which bind them together in every southern state. Even in the 15 years since the "interracial movement" was born—in the heady aftermath of war, when race riots were common and "race war" seemed a possible phrase—much has been accomplished. For instance, there were 91 public schools for negroes in the entire South in 1915; there are more than a thousand today.

Still, the road ahead is long and hard. As this report of the interracial council recalls, one of the leading negro women of the South, Dean Juliette Derricotte, died last year because in the north Georgia region where her automobile overturned there was no hospital for negroes. There was a white hospital, but it did not occur to the white doctors who attended her that they might take a negro patient into a white hospital. And, without hospital facilities, Miss Derricotte's life was doomed. So, too, encouraging as are the figures of increased expenditure on negro education, they are still far from proportional to the large negro populations.

The important thing is the direction of movement, and that is clear. If we could look back on these hard post-war years

with a true historical perspective, the rise in the position of the black tenth of our population would seem wellnigh miraculous. —New York Herald Tribune.

## Contributions to Race Relations

Two outstanding contributions to race relations were contained in editorials published in the two white dailies of this city both of which are reprinted on this page. When influential white newspapers take a position on the side of justice and fair play for the Negro, public opinion will be rapidly crystallized in that direction and injustice and discrimination will soon disappear. This is the surest road to harmonious race relations. The Richmond Planet pauses in expressing the appreciation of the Negroes of this community to these two newspapers in order to call their attention to the fact that a Jim Crow repeal bill is now pending before the legislature of Maryland with the splendid prospects for passage. If Virginia would follow the example of Maryland and repeal the Jim Crow laws, a monumental contribution will have been made to harmonious race relations. Will these powerful moulders of public sentiment which have shown in the editorials mentioned an inclination to be fair, take the lead and prepare the way whereby this stamp of shame will be removed from loyal American citizens?

BIRMINGHAM, ALA.

Post  
APR 22 1933  
Worth The Effort

The annual report of the Southern Commission on Interracial Co-operation, issued in Atlanta this week, presents a rather gloomy picture of the economic condition of the negro. Coming from Southerners, it cannot be overlooked.

United Press summarizes the report as follows:

The commission gave special attention to a number of emergency situations affecting Southern negroes: the tenant farm system, the administration of federal relief, inequitable distribution of public school funds and conditions in prisons and prison camps.

Social workers gave a depressing picture of exploitation, hopeless debt and dependency said to be widely prevalent among

rural negroes. It was charged that federal relief and feed and seed loans often have been administered in highly discriminatory fashion. A committee was appointed to confer with state and national authorities on the situation.

It is to be borne in mind that the condition of white as well as negro tenant farmers is depressing just now, but the commission evidently believes that conditions among negro farm families are much worse.

There are many Southern people who, instead of exploiting the negro, go to special pains not to take advantage of his condition. But there are others whose greed and rapacity prompt them to take unfair advantage of the downtrodden, both black and white.

Without in any way sacrificing any of the lines of social demarcation between the two races, we can well afford to give serious study to improvement of the economic condition of the negro.

Effort in this direction will be repaid many times over.

One important reason why the south has long lagged behind the North in prosperity is the lack of an adequate market among the one-third of our population which is negroes.

## WANTED: A NEW DEAL ON RACE RELATIONS



HERE are few more serious problems facing America than that of race relations. It is the one problem that cries for government attention, and for that reason it is most singular that heretofore no agency has ever been set up by the government to deal with it. The task of educating the nation to a better and more tolerant attitude on the Negro has been left to private groups, privately financed.

And yet we cannot continue to leave this important problem to private agencies. It is obvious that much could be done if there were a government bureau established for the purpose of bettering race relations. Race prejudice is largely a matter of ignorance and narrowness of view. At bottom the majority of people are fair and understanding if supplied with the facts properly interpreted. And since race prejudice is a national problem, it should be dealt with nationally.

It is perfectly feasible for such a government bureau, preferably headed by a Negro, to get the co-operation of the press of the nation in eliminating treatment or the news prejudicial to Negroes. It could also perform a great service in censoring school textbooks which are one of the greatest sources of Negrophobic propaganda. There is, again, the matter of advocating equal rights legislation in the various States, which would do so much to bring about better understanding between the races and make for a great tol-

erance toward colored people. We can imagine no better way in which the government could spend several millions of dollars annually than in bringing home to the diverse nationalities and races that make up the American population the conviction that all Americans, regardless of color, race or creed, are, and ought to be, equal in rights and opportunities. The Roosevelt Administration can win the undying gratitude of American Negroes if it has the foresight and courage to establish such a bureau. Such an investment will pay great dividends to the Negro and to the nation.



# At the Crossroads in Race Relations

NEW YORK.—Americans stand "at the crossroads in race relations," states the report of the Department of Race Relations of the Federal Council of Churches made public this week. One road leads to race and class conflict and violence; the other road to interracial understanding and goodwill through cooperative activity.

"Peaceful methods of adjustment through friendly contacts, through educational projects and through experiments in cooperative activity have grown increasingly effective, with a growing conviction of the ultimate power of the Christian religion to solve race problems," declares the report. "At the same time racial conflicts are becoming increasingly acute. This has been partly due to friction engendered by feelings dramatized in such movements as the Ku Klux Klan on the one hand and radical organizations on the other. . . . We stand at the crossroads of adjustment."

In a graphic way this report describes the activities of the churches and allied agencies in the national movement for peaceful application of Christ's ideals to the civic, economic and social relationships of racial groups in America, and views this program as challenged by radical movements which are bidding for the loyalty of oppressed racial minorities by advocating doctrines of "class struggle." The story broadcasts an aggressive advanced program for better cooperative living of white, Negro and Indian groups.

The Race Relations department has been active in national, state and community conference, assisting hundreds of leaders who are working and thinking along constructive lines to combat the evils of interracial maladjustment and promote a constructive program of interracial understanding, justice and goodwill. It has given counsel

and other help that the underprivileged racial groups, especially Negroes, may receive fair consideration in all plans and activities for relief and employment.

"Protestant Churches in the United States," continues the report, "have moved forward, since the formation of the Department of Race Relations twelve years ago, from a considerable confusion about treatment of race problems to a clearer understanding of methods of applying justice and goodwill to them. The major field of action of the churches had been missionary support of education of Negroes and other underprivileged groups. There has been transition of efforts for the advancement of these groups toward equality of opportunity for them in economic, political and social life of the community."

Two of the most progressive steps taken by the department were the promotion of study and discussion groups of white and Negro leaders for better understanding of race relations in industry, and a study made of certain southern cotton-growing communities in Alabama, Arkansas and Mississippi, as a basis for constructive steps of betterment in those rural areas. The far-reaching educational effects of Race Relations Sunday bring thousands of white and Negro people into friendly contact in many places through mass meetings. Through the cooperation of sixteen local radio stations and question-and-answer periods over national hook-ups, the activities of church women in removing superficial barriers, and aid to talented Negro artists were some of the other accomplishments. Partly through the influence of the churches in arousing the public conscience lynchings have further decreased. Publication of material on race contacts has spread authoritative information.

## FIGHTING INTOLERANCE

Several prominent Americans are organizing an advisory board in preparation for a nation-wide campaign against religious and racial intolerance.

The co-chairmen of the movement, Newton D. Baker, a Protestant; Roger W. Strauss, a Jew, and Prof. Carlton J. Hayes, a Catholic, have announced plans for the campaign which would promote cooperation among Jews and Gentiles.

As a part of the campaign a priest, a rabbi and a Protestant minister will tour the country, speaking from the same platform. So far as is known this is the first time in history that clergymen of the three groups have traveled together.

Once the plan was announced, it was to be expected that many prominent men and women of the three faiths would join the movement with enthusiasm.

Government leaders, business men, edu-

cators, authors and publishers were quite glad to be a part of a movement for such a worthy cause.

Says Everett R. Clinchy, director of the Conference of Jews and Christians: "We Catholics, Jews and Protestants have got to learn to live together amicably, even while we may differ strenuously."

Explaining the purpose of the campaign, he says: "We seek to moderate and finally eliminate a system of prejudices which disfigures and distorts our business, social and political relations—a purpose

which we hold to be of deep significance to the United States where tolerance and religious freedom are ideals cherished since the founding of the colonies, and which will aid in averting in this country such disastrous results as have attended, for example, recent outbreaks of intolerance against Jews in Germany and Catholics in Spain."

At a time when part of the world is giving way to intolerant madness it is well that in this country, founded on the ideals

of religious liberty and freedom of thought, prominent lay leaders and clergymen representing Catholics, Protestants and Jews should band themselves together to reassure a preservation of sanity and to scrap foolish religious and racial prejudices.



## Race Relations-1933

## Improvement of.

## YOUTH SHOWS THE WAY TO PEACE

This troublesome race question can be left to the young. Older folk hold to the before-the-war customs and thinking. But youth wants to know and insists upon finding out for itself. *Call*

Of this spirit came the inter-racial tennis match in Tulsa, Oklahoma described in the *Call* a few weeks ago. This match was held in the white part of that city with an audience composed of both races.

Inter-racial tennis has come to Kansas City. *9-22-33* Negro players have met whites on the Paradeway courts and in turn have been invited to play on the white courts. Audiences drawn from the neighborhoods have seen these matches, both the players and the audiences finding enjoyment in the new situation. *Kansas City*

This is not the millenium by any means. Many another barrier must be swept away before the hateful color line will cease to vex the American people and double the cost of education and public service. But it is a hopeful sign. It is a step taken at home like that which has long prevailed when young men from white colleges meet other young men from Negro colleges and mixed colleges in athletic contests. It is doing in Kansas City what has been going on at the Drake, the Kansas and the Penn relays.

Both races will learn by these casual meetings that there is a lot of good in each other, too much to be refused out of a desire to maintain the customs of the past.



## Improvement of Whites Are Guests at Negro's Feast

SPARTA, Ga., July 5.—Linton Stephens Ingraham, former slave and head of the Sparta Agricultural and Industrial School for Negro Youths, entertained the county board of education, his white board of trustees and a number of other white friends at a barbecue dinner today. The hogs and much of the menu came from the school farm. Professor Ingraham has been laboring to build up the local plant for 25 years and now has a creditable school, under the supervision of the county board. Donations from northern and eastern friends supplement the county funds thereby giving the Negro children far above the average instruction. The white friends were high in their praise of the hospitality shown them by the venerable Negro educator.

Macon, Ga., Telegraph  
July 5, 1933

## Whites Are Guests at Negro's Feast

SPARTA, Ga., July 4.—Linton Stephens Ingraham, former slave and head of the Sparta Agricultural and Industrial School for Negro Youths, entertained the county board of education, his white board of trustees and a number of other white friends at a barbecue dinner today. The hogs and much of the menu came from the school farm. Professor Ingraham has been laboring to build up the local plant for 25 years and now has a creditable school, under the supervision of the county board. Donations from northern and eastern friends supplement the county funds thereby giving the Negro children far above the average instruction. The white friends were high in their praise of the hospitality shown them by the venerable Negro educator.

Thomaston, Ga., Times

July 21, 1933

## Worthy Colored Citizens

It is not often we commend the lives of men for it makes them a little foolish to praise them, but there are two or three Colored Citizens we wish to give a word of real, worthwhile praise: not that they are so much better than many others of their race, but because we have known them all our

lives and have never found them slackers in any way. When The

Thomaston Cotton Mill was erected some thirty odd years ago, the

Supt. employed as Cotton Truck

Hands, Ben White and Hays Drake

to keep up the Storage Cotton and

keep cotton ready for the spin-

ners. During this long period

neither of these men have lost a

day unless Providentially hindered.

We were connected with the mill

a good while and had occasion to

note the faithfulness of these

men, and have observed them all

these more than thirty years.

When a man sticks to a job that

requires honesty, veracity, energy,

for this many years you can put

it down that he is absolutely de-

pendable. Another man of this

same type and family is Grant

Drake, who has been with the

Weavers about three decades. As

Grant is known for his courtesy,

faithfulness to his employees and

strict honesty. For fifty years we

have never heard one word of

censure of Ben White, Grant and

Hays Drake.

This is not intended as a com-

pliment, but a well deserved com-

mendation.

J. A. T.

## HELPING THE NEGRO

To the Editor of The Telegraph:

Please permit me to thank you for your most excellent editorial appearing in the issue of August 5th under the caption, "It Is a Business Proposition" in which you so earnestly advocate fair play for the Negro.

I had the good fortune to be educated in Macon at Central City college, and I have been a regular subscriber to The Telegraph for more than 25 years, and I consider you to be one of the most liberal editors with regard to the Negro's rights that we have.

I can truly voice the sentiments of the Macon Negroes when I say that they are as proud of Macon and her progress as any other group of citizens. What is true of Macon Negroes with reference to Macon is also true of other Negroes in this state with reference to Georgia.

I had an occasion to visit Macon last week and I found the Negroes there as loud in their praise of their white citizenry as any white citizen could have been.

You well said that thousands of Negroes read The Telegraph largely because of the colored sections appearing therein.

May you live long to carry on the good work for humanity.

Bainbridge, Ga.

H. S. DIXON.

## Letters to The Telegraph

"I despise everything you say and I will fight to the death for your right to say it."—Voltaire.

## FAIR TO THE NEGRO

To the Editor of The Telegraph:

As a colored man who has lived in Georgia all my life, I assure you that the colored people appreciate your stand of fair play, fair pay in every way of life.

There is, I assure you, no need for fear by the employers that the Negroes will be ruined or spoiled, or quit work if given fair pay as seems to be expressed from time to time by some.

The farmer will assure you that he always gets better results out of dumb animals when properly fed and housed from the winter chill. He has no fear that they won't be at the gate on time.

The poultryman knows if he feeds well, when he calls his hens will respond.

How much more with the human, though they be dark, for kindness and fairness has never ruined that which lives, eats and sleeps.

So much so until he would be willing when his work has been accomplished would join in with us and say it is great to be a Georgian. God forbid that we would rejoice to contribute one million to build a memorial to Roosevelt, and crucify him before the memorial is built. God forbid that Georgia will ever be guilty of putting a stamp of disapproval on anything because it has the man with them that was born black.

Macon, Ga.

EUGENE A PITTS

## COMMENDS VIEWS ON NEGRO

To the Editor of The Telegraph:

Recently I read your statement, "It Is a Business Proposition." I am very happy to see the day when the white South is willing to emancipate itself of the most deadly enemy to life, progress and civilization—prejudice, hatred and jealousy towards not only the Negro, but to any human being.

I am a Southerner and feel that the South must emancipate the South, loose itself and grow through mutual interest in human kind alike.

Booker T. Washington spoke more wisely than perhaps he knew when he said: "You cannot keep a man down in a ditch unless you stay down there with him." I hope the day will never come when colored citizens of the South will permit their souls to be dwarfed by prejudice towards any race despite the littleness of their lives.

I want to commend you for your vision of honesty and fair play for business reasons if none other; but I believe your mind and soul have been emancipated and to you life is an expression of right as it relates to man first and then with man and God. J. M. CHILES.

For the Committee on Church Co-operation  
Atlanta.



# Race Relations - 1933

Georgia

## Improvement of.

### NEGRO'S NEEDS SHOWN

To the Editor of The Telegraph:

For the third time in as many months letters from me have appeared in the letter column. I thank you for your patience and indulgence. At this time I just cannot sit quiet and fail to let the white people who believe in justice, know a few things about the darker taxpayers and citizens of our city.

Some of the white citizens have apparently been misled so far as our city is concerned, for a number of years. They claim to be proud of our beautiful city; they boast of its parks, its playgrounds, its drives, and its homes. Yet they seem to forget that Vandallville, Ft. Hill, Pleasant Hill, and other Negro communities are as much a part of Macon as Tenth Square and Coleman Hill. When you show your visiting friends the beauties of our city, you would be ashamed to ride them through one of our colored communities. Ashamed to let them know that you white people who have all power in your hands have so woefully neglected the communities of your Negro taxpayers.

Some years ago when the county began to build brick schools, we Negroes felt that after all white schools were modernized, you would then turn your attention to the Negro schools. In order to "satisfy" us Hudson High school was built. And I have been informed that the building with a big crack down the side has been condemned. I have also been informed that it is indeed a very poorly equipped high school. In one division of the domestic arts department a girl frequently must wait three days before she has an opportunity to stitch on one of the three sewing machines. There are two ninth grades, each with 67 students. At the same time there are two unoccupied class rooms in the same building. The Board of Education refuses to open these rooms to relieve the congestion because "there are no funds." All of the larger schools with from six to eight hundred and fifty children are in two-story frame buildings. What would the board members explanation be to their God should one of these buildings burn and trap scores of these youngsters? Every colored school within the city limits is over-crowded. Yet in four of those schools are eight unoccupied rooms. The white people have the power to do, yet not a one will even raise a hand to relieve these conditions.

We are told that federal funds are for labor only. Yet in The Telegraph of December 13th was this statement, "other materials will be supplied by the federal government in its CWA grant. In all of Bibb county's projects totaling \$300,000.00 there is not a single improvement for Negroes. Several days ago The Telegraph stated that culverts were to be built over the Vineville branch at 1st, 2nd, 4th, and 5th avenues. I have since heard that the city might not have enough money to buy materials for these much needed improvements. What may I ask, is more unhealthy or unsightly than the Vineville branch from Hardeman avenue to the city limits. There is not much need to mention the unhealthy sanitary conditions in most Negro sections of Macon. We Negroes have mentioned this so much, with no results, that we are almost

ready to give up in despair.

Some people might say that we do not pay enough taxes to receive these benefits I mention. I admit that we do not pay enough direct taxes. But what about the hundreds of Negroes in Bibb county who pay rent to the white property owners? Isn't that indirect taxation? Suppose we Negroes did not pay this rent, then how would the white man pay his taxes?

There is one thing more I want to mention Mr. Anderson. Last year the state of Georgia spent almost two million dollars for education. Approximately sixty-five thousand, or less than 10 per cent went for Negro education. Yet Georgia's Negro population is 40 or 45 per cent or more. I believe that if more money were spent on Negro education in Georgia, then less would have to be spent on painting the interior of Georgia's jails.

Some people might say that I am complaining. But Mr. Anderson, I, like thousands of other Negroes have long ago learned that complaining does no good. I have only stated facts, and now I am praying that some of Bibb county's white people will read this letter and be enlightened to things that they did not know existed; and will then plead for better conditions for their Negro citizens.

FRANK J. HUTCHINGS.  
Macon, Ga., Telegraph

Aug. 5, 1933

### It Is a Business Proposition

By W. T. ANDERSON

"Your speeches and editorials on the greater things promised the South in the new deal are fine, and every word is gospel; but when you talk about being fair and generous toward the Negro you are on an unpopular side, and you had better watch out."

That is the substance of a statement made by a Macon citizen to the editor of The Telegraph in comment upon his urging all employers, including those who use Negroes in their homes, to relax in their attitude toward these people, and to see to it that they are given as good a break as any one else gets in the readjustment of wages.

Twenty years ago this newspaper cast about to see if there were not some undeveloped resources, some acres of diamonds, right at our doorsteps that might be utilized to its own advantage and eventually to the advantage of the city and state—and perhaps the South. Analyzing the matter of business done in Macon and Georgia, and comparing it to cities and states of similar population in Northern sections of this country, it was found that we were away below the standard. Sales of all kinds of goods from our stores were away below stores selling similar goods in other sections.

Soliciting advertising for nationally-sold goods, manufacturers pointed out that the Southern country was a poor field for advertising—that results were not comparable with those to be obtained in other sections of the country. Our population might be fully equal to other sections or cities under comparison—what was the matter?

"Oh, well," The Telegraph man would reply, "you see about 40 per cent of our population is Negro, and these people don't earn enough to enable them to keep up their part of the buying percentage—that's why our average is low. They don't earn enough to enable them to subscribe for papers, or buy books, or buy good clothes, or do any of the things that make other cities good for advertising."

"Oh, I see," said the space-buyer, "you count them in the census, but they have no other value! Well, then, instead of your town being a 50,000 city as you claim, so far as business and advertising are concerned, your 40 per cent Negro population deducted leaves you with only 30,000. And that is too small a town for an advertising campaign. Our advertising is not placed in any cities of less than 50,000. It simply doesn't pay, and you have explained this matter of the Negro population not having money enough to buy goods like other cities of 50,000—that's something we never understood before. Good day."

The Telegraph began at that time trying to find a way by which the Negro could be counted in other ways than simply in the census; to make a buyer out of him; to give him a hopeful, orderly, law-abiding outlook on life; to improve his condition by improving his information and efficiency. We counted it as a great achievement if this 40 per cent population could be converted into buying power so as to make Macon rank with industrial towns of 40,000 to 50,000 of the North. It was the only way—to help these people up so they might quit pulling white people down. We either had to transform them into population that could make Macon 50,000, or we had to be content with having them hold us down to a city of 30,000.

We began publishing a section of The Telegraph for Negroes, containing the news they were especially interested in, placing in their hands a newspaper published by white people who knew their value if they were developed in the right attitude and along the right lines. Where 300 Negroes formerly took The Telegraph, there developed a list of approximate

5,000. These Negroes pay their subscriptions promptly, there is the least trouble with them from all standpoints, and their records for general character, behavior and observance of law, we believe excel that of any other city in this country.

They have placed Macon in the 50,000 class from a standpoint of subscribers to the two Macon papers. We do not now go to the space-buyer for national advertising and have to explain why we haven't as large a percentage of subscribers to population as other cities.

We want to go on with this thing, not so much for the benefit of the Negro, as we have said a thousand times, but for the benefit of Macon and Georgia. If his earnings are increased, he becomes a buyer of advertised goods, and Macon rates accordingly—and The Telegraph prospers accordingly. We are selfish in it. It's good business to uncover these acres of diamonds at our own door-step.

And what the Negro has done for The Telegraph and Macon he will do for Georgia—for the merchants and every other interest in this state if he is given the chance. He has been spending \$2,700 per year with The Telegraph before he was given any special consideration; after that he increased his business to \$45,000 per annum, not to speak of the additional advertising from national accounts that were brought in by the increased subscriptions.

All of the above is set down as a living, actual experience in business, so that other businesses and people may profit by it in seeing how much constructive effort might affect their own. Our attitude has been largely one of race prejudice, hatred, jealousy. We have felt that we must hold the Negro back in the matter of wages and everything else, otherwise he might get out of his place, become bigoted. And in holding him back we failed to go forward ourselves, or he held us back with him. It has been argued that we are so blinded with our prejudice and jealousy of the Negro that if in some way it was proposed that all of the Southern whites and Negroes were to be paid \$10,000 each without any cost whatsoever to a Southerner, and it were left to a vote of the Southern whites as to the Negroes receiving it, the whites would vote against it, for fear of spoiling the Negroes, or letting them get away from some of their poverty. We would lose sight entirely of the advantage that would accrue to us by reason

of this new money. We would deny them and ourselves because "it would ruin them, make them bigoted, they wouldn't work." It is grand and glorious that so many of the poorly paid white people have been given benefit under the new deal, such as increased fits under the new deal, such as increased



## Improvement of.

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Some of the white citizens have apparently been misled so far as our city is concerned, for a number of years. They claim to be proud of our beautiful city; they boast of its parks, its playgrounds, its drive and its homes. Yet they seem to forget that Highlandville, Ft. Hill, Pleasant Hill, and other Negro communities are as much a part of Macon as Tenthall Square and Coleman Hill. When you show your visiting friends the beauties of our city, you would be ashamed to ride them through one of our colored communities. Ashamed to let them know that you white people who have all power in your hands have so woefully neglected the communities of your Negro taxpayers.

Some years ago when the county began to build brick schools, we Negroes felt that after all white schools were modernized, you would then turn your attention to the Negro schools.

In order to "satisfy" us Hudson High school was built. And I have been informed that the building with a big crack down the side has been condemned. I have also been informed that it is indeed a very poorly equipped high school. In one division of the domestic arts department a girl frequently must wait three days before she has an opportunity to stitch on one of the three sewing machines. There are two ninth grades, each with 67 students. At the same time there are two unoccupied class rooms in the same building. The Board of Education refuses to open these rooms to relieve the congestion because "there are no funds." All of the larger schools with from six to eight hundred and fifty children are in two-story frame buildings.

What would the board members explanation be to their God should one of these buildings burn? And trap scores of these youngsters? Every colored school within the city limits is over-crowded. Yet in four of those schools are eight unoccupied rooms. The white people have the power to do, yet not a one will even raise a hand to relieve these conditions.

We are told that federal funds are for labor only. Yet in The Telegraph of December 13th was this statement, "other materials will be supplied by the federal government in its CWA grant. In all of Bibb county's projects totaling \$300,000.00 there is not a single improvement for Negroes. Several days ago The Telegraph stated that culverts were to be built over the Vineville branch at 1st, 2nd, 4th, and 5th avenue and state—and perhaps the South. Analyze to a city of 30,000. I have since heard that the city mighting the matter of business done in Macon and we began publishing a section of The Telegraph for Negroes, containing the news they were so much needed improvements. What may I ask, is more unhealthy or unsightly than the Vineville branch from Hardeman avenue to the city limits. There is not much need to mention the unhealthy sanitary conditions in most Negro sections of Macon. We Negroes have mentioned this so much, with no results, that we are almost

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Some people might say that we do not pay enough taxes to receive these benefits I mention. I admit that we do not pay enough direct taxes. But what about the hundreds of Negroes in Bibb county who pay rent to the white property owners? Isn't that indirect taxation? Suppose we of the country? Our population might be equal to other sections or cities under com-

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Macon, Ga., Telegraph

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Soliciting advertising for nationally-sold 50,000. These Negroes pay their subscriptions

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It is grand and glorious that so many of the poorly-paid white people have been given benefits under the new deal, such as increased wages, shorter hours and better living conditions. That will have its effect upon the entire section. But this other race that is everdo for every other business in Macon—if wages are paid them ungrudgingly which will afford some spending money beyond a bare living. It depends upon our decision. What they did Our domestic servants are cut out of the



benefits of the code. This is necessary, because many people can use a servant at one price, whereas at a higher wage the job might be abolished and unemployment increased. But every person should observe the golden rule, and pass on the benefits as generously as possible—not as a charity or a favor, but as a business investment. ~~The Telegraph~~ knows.



Race Relations

Georgia

## Improvement of

Wednesday, February 22, 1933

# PAGEANT PLANNED BY NEGROES IN MAY

At a meeting Tuesday night at the Spencer high school of a group of leading negroes plans for a Georgia bi-centennial program to be given during the second week in May were formulated, the program to feature a parade and pageant, showing the progress being made by the negro race.

It was planned that all schools, religious, professional, and in fact all activities of the negroes in Columbus shall be represented in the parade and pageant.

The following committees were appointed by F. R. Lampkin: Committee on finance, B. C. Turner, chairman; G. H. Strickland, S. R. Marshall, C. W. DuVaul, G. R. Odom, Dr. T. H. Brewer and Rev. W. J. Johnson; committee on floats, D. Slater, chairman, J. D. Kimbrough, C. L. Crittendon, committee on plans O. R. Bryant, chairman, H. Tol Dr. E. B. Coffee, Rev. J. N. Brown, Rev. A. R. Cooper, M. L. Kimbrough and G. R. Odom; committee on publicity, Dr. W. H. Spencer, Jr., chairman, Dr. D. W. Gallimore, I. Ayers and J. L. Sconiers.

The next meeting will be held at the Spencer high school and Tuesday evening, February 28th, at 7:30 o'clock. The presidents of all negro clubs in the city are requested to be present at this meeting.

Those present at the meeting last night were C. W. DuVaul, D. T. Slater, F. R. Lampkin, S. R. Marshall, J. D. Davis, Rev. W. J. Johnson, J. N. Brown, A. R. Cooper, M. L. Kimbrough, G. R. Odom, C. L. Crittendon, I. Ayers, G. H. Strickland, R. Bryant, H. Toles, J. L. Sconiers, B. C. Turner, Drs. T. H. Brewer, E. B. Coffee, D. W. Gallimore and W. H. Spencer, Jr.

## Twelve Million Curses

Mayor Toole's plans to secure sufficient money from the federal government to build a new Spring street bridge and make other needed civic improvements, should be enlarged to include the suggestion made in our letter column by a Negro writer a few weeks ago.

Out in Pleasant Hill and other Negro sections the streets are a disgrace to any civilization. It is probable there are other deficiencies

for which the city is responsible, but the streets and sidewalks are villainous, dangerous and deserve attention from a city to whom the residents pay taxes in more ways than through the homes they own.

Mayor Toole made himself more or less famous a year or two ago when he said before a civic club that the Negro was a curse to the South. Those who know the mayor intimately understood that he meant no unkindness to the Negro, nor did he mean to imply hatred or unfairness. By reason of the Negro's ability to live on little, being given wages that afforded him a bare living and thus keeping down the earnings of others—through his poverty and no spending ability the Negro's presence had been a curse to himself as well as the South.

The Negro has been taught obedience and with his unending patience and sacrifice, looking to the white man for his advise and leadership, it cannot be said that his shortcomings have been entirely chargeable to him. It is true, the white man of the South has had his own troubles with poverty and all its kindred ills, and along with his own difficulties and problems he has had those of the Negro—both white and black staggering under a war load and hymn of hate from the remainder of the nation which was not fair to the Negro, even if it had been deserved by the Southern white man.

With the new deal it would be quite fitting to include the cause of the Negro—and in what better way can it be started than to improve his streets, so as to afford him an inspiration for betterment of himself, his home and surroundings, out of which we should all profit? There are twelve million Negroes in the United States, and if they are curses, it is high time we were doing something about it. Here's a good place to start.

## NEGRESS GIVES HOME

BARNESVILLE, Feb. 22.—In Barnesville, Md., a public in Mrs. J. M. Anderson, son of Mrs. J. M. Anderson, has been presented with a house and lot by his former Negro "mammy," Janie Meadows. Janie was devoted to her young charge all during his babyhood and youth, and now in her declining years, he provides her with necessities. In return she deeded her property to him.

## NEGROES SHARED GRIEF

To the Editor of The Telegraph:

The death of Mr. W. L. Stribling, Jr., revealed to the entire colored citizenry of Macon that the entire colored citizenry of Macon helped to bear the grief in the loss of this young man, in that thousands of them reviewed his remains while he was lying in state at the city auditorium.

Many of my group attended the funeral services and expressions of grief could be seen in the faces of them all.

It was also gratifying to see the treatment accorded them while they, like others, showed their sympathy and grief to the family in the death of one of Macon's best-known citizens.

Macon, Ga.

J. T. SAXON.

## NEGRO ORGANIZATION

## HONORS D. T. HOWARD

## 27 Club Presents Plaque in Recognition of 50 Years' of Service

David T. Howard, leading Atlanta negro businessman, was presented a plaque Sunday afternoon by the 27 Club in honor of his more than 50 years of service to the negro race in this city.

Mayor James L. Key, Dr. W. W. Alexander, director of the Interracial Commission, W. R. Ulrich, secretary of the Atlanta Chamber of Commerce; Ben J. Davis, Atlanta negro attorney; J. B. Blayton, president of the Negro Chamber of Commerce, and many others made speeches relating the civic, business, religious and interracial work of Howard. The meeting was held at the Big Bethel church auditorium.

Howard was described by Mayor Key as "more than a man—he is, and his life has been, an institution. We need men of his character to stabilize this community in days of uncertainty." The plaque given Howard was offered by the 27 Club, organization of 27 negro businessmen.

"America was made by its pioneer spirit, by the men who forged their way through forests from Virginia to California to build this nation for us," Dr. Alexander said in his talk. "The youngest group of pioneers who are building are the negroes—freed from slavery only 68 years but who are making progress over a course as hazardous and as difficult as the course blazed by the white man in making America. The man being honored today is just such a pioneer."

Several hundred persons, both white and colored, attended the services marking the presentation.

## A NEGRO LEADER HONORED.

It was fitting that Mayor Key and other white citizens of Atlanta should have participated in the presentation to David T. Howard, universally respected Atlanta negro citizen, of a plaque commemorating his 50 years of service as a leader of his race. Born a slave, Howard's life is a living testimonial to the opportunity presented in the south for a negro to attain success, with the esteem of his fellow citizens of the white race as well as of his own.

Howard was born the slave of Colonel T. C. Howard, the father of former Congressman William Schley Howard, of the fifth district, and continued to live with him when, at 15 years of age, he received his freedom. He never attended school, learning to read and write while in Colonel Howard's employ.

Later he became messenger in a railroad office in Atlanta, and 50 years ago established the undertaking business of which he is still the active head. During this half century he has amassed a comfortable fortune, has been a bank director and official in several leading business corporations. He is a trustee of Morris Brown College and a member since 1858 of Big Bethel A. M. E. church, of which he is a trustee emeritus. The David T. Howard school of the Atlanta public school system is named for him.

Howard's splendid progress, despite the lack of education, is due to his high principles and his fair dealing in the business world. It is a record of achievement which not only the members of his own race but the white people of Atlanta have accorded the recognition which it is due.

The life work of this negro leader, who has set a splendid example of citizenship, fully merits the honor which has been paid him. He is an asset to his race and to the city.

## FLOYD NEGROES OFFER CENTENNIAL PROGRAM

ROME, Ga., Oct. 25.—As Rome's centennial festivities after the second day of the four-day celebration tomorrow honoring Floyd county's hundredth birthday, the negro citizens of this section prepare for their program Thursday night at the auditorium.

Two features are planned for their presentation. The first will be a historical review of their role in Georgia's progress, and the second will bring a trained chorus of 150 voices singing old negro spirituals and hymns. G. E. Maddox, heading the committee that unites all civic, church, school and other bodies in the county, announces that 25,000 visitors are expected Friday when Governor Talmadge, Congressman Tarver and other notables will review a parade of 85 floats depicting the past history and present progress of Floyd county.

The centennial celebration will end Saturday when an old-fashioned fiddlers' contest will be held in the auditorium.



### A NEGRO LEADER HONORED.

It was fitting that Mayor Key and other white citizens of Atlanta should have participated in the presentation to David T. Howard, universally respected Atlanta negro citizen, of a plaque commemorating his 50 years of service as a leader of his race.

Born a slave, Howard's life is a living testimonial to the opportunity presented in the south for a negro to attain success, wealth and the esteem of his fellow citizens of the white race as well as of his own.

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## ARRANGEMENTS FOR NEGROES AT STADIUM

### SUBCOMMITTEE ISSUES INSTRUCTIONS ON PRESIDENT'S VISIT

With a committee of 60 leading colored citizens working out the details, Savannah colored citizens are preparing to join in the big program of next Saturday when the entire city and county and Southeast will turn out to the Municipal Stadium to honor President Roosevelt. The colored subcommittee, appointed by Mayor Gamble, has invited several hundred out-of-town leaders, including ministers, professional men and women and business people of their race to come to Savannah and join in greeting the President. They will occupy reserved seats among the 1,500 allotted to the colored people at the south end of the stadium. Colored people will enter at gate No. 12, and everyone must be in his seat before 9:30 o'clock.

The community chorus of 300 voices, which rendered two fine concert of spirituals and folk-songs and tunes at the Municipal Auditorium recently under the direction of George L. Johnson of New York City, will sing before the President's stand just prior to the President's arrival. This program is expected to delight the hundreds of visitors. Large implications are being installed at the stadium and the entire program can be heard in all corners of the big park. The chorus will be directed on this occasion by W. S. Glover, S. A. Jones, T. J. Hopkins, J. W. Huchorister of the First Bryan Baptist Church, who is a tenor of high merit. The big chorus is made up of choirs of the larger churches of the city, and the effects are very beautiful with the great volume.

The chorus will sing four numbers in new arrangements said to be very beautiful and inspiring. They are: "Certainly, Certainly, Certainly, Lord," "Let Me Ride, 'Low Lesson, Chariot and Let Me Ride," "Daniel Saw the Stone," and "Tramping, Tramping, Trying to Make Heaven My Home."

The subcommittee of colored citizens has given out the following directions governing the colored people who are to participate in the festivities and hear the President's address:

1. Tickets for the reserved seats will be given only to responsible people, and must be signed for at the committee's office, 702 West Broad street.
2. Holders of tickets should return them if they find they cannot attend.
3. Tickets for the chorus will be given out at the chorus rehearsal tomorrow night at First A. B. Church.
4. Tickets for school children will be in the hands of their teachers at

all of the schools, and children will be in charge of their teachers. 5. Tickets for Georgia State College students are available at the college, Thunderbolt. A special section will be reserved for the college people. 6. Ticket-holders must go to the stadium early enough to be in their seats before 9:30, as no one will be allowed to enter after that time. 7. Automobiles should be parked far enough away from the entrance to prevent traffic congestion. 8. The community chorus will occupy the front seats of the negro section. 9. Members of the colored citizens committee will wear badges and will assist the teachers and other authorities in keeping order and facilitating the general program. 10. All colored people will enter by gate No. 12, and everyone must remain seated until the Presidential party has left the stadium. Further details will be given out at the Colored Council mass meeting at First A. B. Church tomorrow night.

The members of the colored committee are: Rev. J. Henry Brown, Rev. J. A. Wilson, Rev. N. M. Clarke, Rev. C. N. Perry, Rev. Gustave Caution, Rev. J. Q. Adams, Rev. E. O. S. Cleveland, Rev. D. W. Stephens, Rev. J. L. Butler, Rev. S. T. Redd, Rev. Paul Johns, Rev. C. P. Hobbs, Rev. W. W. Warthen, R. W. Gadsden, Peter Jackson, John F. Andrews, Nathan Roberts, S. L. White, John S. Delaware, A. Orsot, Mrs. R. S. Taylor, Mrs. Mammie Pringle, Mrs. Pearl Smith, Miss Laurie King, Mrs. Zella DesVerney, Mrs. M. L. Ayres, S. J. Brown, J. M. Walker, L. Ponder, F. A. Dilworth, E. W. Pope, T. J. Hamilton, Jr., Alphonso Fields, W. J. Ayers, M. C. Chisholm, Mrs. J. G. Lemon, Dr. M. P. Sessoms, Dr. J. W. Jamerson, Dr. F. S. Belcher, Dr. W. A. Harris, Attorney W. S. Jackson, L. B. Toomer, W. S. Scott, William McKelvey, Toland Edwards, L. M. Pollard, S. A. Jones, T. J. Hopkins, J. W. Huchorister, Benj. S. Adams, J. H. Butler, D. J. Scott, Eugene Edwards, Marion O. Johnston, James A. Monroe, Asa Gordon, Mrs. J. W. Jamerson, Mrs. Mary A. James, Mrs. M. E. Harper, Mrs. O. Lee McIver, Mrs. Charlotte S. Curley, P. Edward Perry, J. L. Stokes, W. H. Wilbon, E. C. Blackshear, C. W. Hearn, R. P. Pinckney, Isaac Williams, William Norman, L. B. Johnson, Rev. S. W. Waterman, Mrs. James R. Davis, Rev. W. O. P. Sherman, Mrs. Elizabeth Adams, J. E. Zealy, Mrs. George S. Williams, general chairman.

Macon, Ga., Telegraph  
August 31, 1933

### Letters to The Telegraph

"I despise everything you say—and I will fight to the death for your right to say it."—Voltaire.

#### FAIR TO THE NEGRO

To the Editor of The Telegraph:

As a colored man who has lived in Georgia all my life, I assure you that the colored people appreciate your stand of fair play, fair pay in every way of life.

There is, I assure you, no need for fear by the

employers that the Negroes will be ruined or spoiled, or quit work if given fair pay, as seems to be expressed from time to time by some.

The farmer will assure you that he always gets better results out of dumb animals when properly fed and housed from the winter chill. He has no fear that they won't be at the gate on time.

The poultryman knows if he feeds well, when he calls his hens will respond.

How much more with the human, though they be dark, for kindness and fairness has never ruined that which lives, eats and sleeps.

So much so until he would be willing when his work has been accomplished would join in with us and say it is great to be a Georgian. God forbid that we would rejoice to contribute one million to build a memorial to Roosevelt, and crusify him before the memorial is built. God forbid that Georgia will ever be guilty of putting a stamp of disapproval on anything because it has the man with them that was born black.

Macon, Ga.

EUGENE A. PITTS.



Improvement of  
**SHREVEPORT, LA.**  
JOURNAL

**JAN 4 1933**

**Christmas Cheer in Crosscreek.**

James McAllister was a negro drayman in Fayetteville, N. C., for many years. He was, as we gather from printed information, what is known in the South as a "white folk's nigger;" that is, he knew that his "white folks" were his best friends, and acted accordingly. Ten years ago James McAllister went the way of all flesh, leaving several odds and ends of property—all his worldly possessions—to a millionaire white citizen.

The McAllister holdings, thereupon, were converted into cash and a trust fund was set up by the white citizen, the proceeds to be used in furnishing Christmas cheer to the negroes of Crosscreek community, where James McAllister spent most of his life. This last Christmas, we read, 105 aged negroes were made happy through the expenditure of \$685, proceeds of the trust fund for the year.

The story is just a little out of the ordinary in many particulars, but especially interesting in the detail that James McAllister, sensing approaching death, turned, as usual, to his "white folks" as the one best equipped to carry out his last wishes. We have no information as to the value of the property that was left, but doubtless it was small; that it was made to produce a revenue of \$685, in a year when money is scarce and cash dividends almost unknown, is an indication that the white man charged with administering the sacred trust has performed his duty well. Not all millionaires—in their own right—would care to burden themselves with such an obligation, but this particular North Carolinian appears to have given it his best attention.

It is like that in many parts of Dixieland, where the negroes and their "white folks" understand each other. There have been thousands of instances in which negroes, ignorant of business practices and requirements, have turned over all of their financial matters to white friends, without bond, and in perfect faith. Instances where such confidence has been violated are extremely few.



Improvement of  
RACE RELATIONS

We try never to criticize any project without giving due consideration to its merits and offering if possible our humble suggestions for improvement.

It was in that light we discussed the "Pulpit Exchange" idea in our last issue. We do not write this additional article to answer any complaint, for we have received none. On the other hand we feel we should make certain proposals on the constructive side.

It is indeed good that the leaders and congregations of all groups should become better acquainted but it certainly cannot be done on a day a year basis. Nor can it be done effectively unless the ministers of all churches concerned gradually and consistently educate their congregations in the matter of human relations throughout the whole year.

Then it seems to us that one of the big problems of the Race Relations Committee of the Boston Federation of Churches is to keep this objective before the clergy. What better plan could be devised than this group working out an itinerary of Race Relations that involve these churches and cover the whole year. It could involve the exchange of Bible Class teachers, young people's groups, lay speakers, brotherhood suppers and a multitude of other fellowship efforts.

Such a plan would be far more practical than trying to put over the idea all in one week or a day. Many of the most deep seated racial prejudices have been built up over long years and cannot be eliminated through a single sermon, address, or group of spirituals. Thus we might as well face the problem with a long time, consistent program.

Those who would perpetuate war do not depend upon sporadic efforts to keep the flame smouldering in the hearts of men and women, theirs is a dogged persistent stream of propaganda that never ceases. Just why we Christians feel our doctrine so potent it can be neglected and still grow, is the eternal riddle.



## Race Relations - 1933

## Improvement of.

## TIME, THE HEALER

differences of appearance are not differences of thought.

Two teams of boys made up from the neighborhood, striving against each other in football, with the grassy expanse of city park as the playing field, are a demonstration of the way new life treats old problems. One team is made up of Negro boys, the other of white. They play the game in the accepted manner and get such satisfaction out of it that day after day they return for more. Oldsters who feel it their bounden duty to build up barriers between the races must see in this goodwill rivalry that which they have thought impossible. *10-27-33*

Even more significant than the make-up of the teams is the playing field itself. From the day The Call began its existence as a newspaper, this particular section was a bone of contention. Numerous efforts were made to clear it of Negroes. At first limited to the immediate white neighbors, it soon took on city-wide proportions as other improvement associations joined the one organized in this particular section. After years of agitation, during all of which Negroes resolutely refused to concede that a deadline could be created by taking over their properties, a vacant area was created by buying the white properties that adjoined.

Today white and black boys grapple with each other in friendly contest on the very spot made sacred to the doctrine that there should be no inter-racial contacts. History is repeating itself. A generation ago the Chinese shouted "foreign devils" at the Europeans that visited their land. Fifty years before that Japan was holding its ports closed to all outsiders. A hundred years before that the English living in one village had no dealings with those in another ten miles away. "Foreign devils" are coming to be harder and harder to find as time teaches men that

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# Improvement of. Editorial Comment

## Race Relations

ONE of the most far-reaching, thoughtful, and encouraging editorials we have had the privilege of reading in a long time is the one written by Editor James R. Joy, of the New York Edition of *The Christian Advocate*, in the issue of January 26.

"Harlem is a Negro city of a quarter of a million people in the heart of Manhattan Island. It has Negro churches, theatres, halls, restaurants, places of amusement. The Y. M. C. A. has just completed on 138th Street an eleven-story building costing \$1,000,000, and affording every facility for the health and character-building of thousands of men and hundreds of boys. The past of education was a notable occasion. The spokesmen of the white race were proud of what they had done for their brothers in black, and the spokesmen of the colored race were grateful for what had been done for them. Yet probably no one was wholly content. The motto of the Y. M. C. A. is 'That they all may be one.' This building is monumental evidence of a line of cleavage, which could not be disregarded. One of the speakers, Dr. Channing Tobias, himself of African descent, pointed out that the association found difficulty in living up to its own motto. He made a strong plea for more 'mutually self-respecting co-operation across racial lines.' Others expressed the hope that one of the purposes which the institution might serve was the cultivation of better understanding between the races. Yet how can such interracial understandings be arrived at if the opportunities of mutual contact, conversation, and exchange of thought are constantly narrowed? We hear it commonly argued that the world has grown so small that international agreements are inevitable. How hard, then, must it be to maintain impenetrable lines of separation between great groups of people who live on the same continent, or even in the same city! While the Y. M. C. A. deserves high credit for what it is doing to give the Negro a building, it will deserve even more credit when it finds the way to extend to him the warm right hand of fellowship."

We are delighted to present this edi-

torial to our readers because it emphasizes a point seldom thought of by members of both races and is worthy of our highest commendation on account of the fact that it comes from the pen of one of the most influential sentiment builders in our country.

It should be constantly kept in mind that many of the programs of expediency now conducted in race relations are temporary and are permitted and appreciated only because they point toward a better and more genuine solution of the problems of race relations. Certainly it is not enough for the white race in the solution of the race problem to do some nice thing for the Negro as such and within certain social and economic limitations. Under the ideals of Christian brotherhood little lines drawn by the color of one's skin will not be able to stand even the test of intelligence in the future, to say nothing of that finer test of genuine Christian brotherhood based upon character, personality, and oneness in obedience to and fellowship with Christ.

It is also quite gratifying to have such sentiments as expressed in this editorial come from the pen of a member of the white race whose genuine Christian ideals have produced in him a realization of the kind of fellowship among the races needed to harmonize with our Christian spirit, and that will be most productive of that good will among men for which Christianity stands. It also comes from the proper source. For, after all, the Negro problem in America is not the Negro's problem. He cannot solve it. Its solution must come from the white race, to whom he is a problem. Until the white race becomes willing to obey the spirit of universal brotherhood, we can have no adequate and permanent solution of the problem of race relations.

ITHACA, N. Y.  
JOURNAL NEWS

FEB 18 1933

## For Racial Good-Will

Ithaca has no perceptible race problem. Her bloods and colors have merged better into the community fabric than might have been expected.

The reason for this is to be found in the neighborly frame of mind which characterizes the city, and which has resulted in the annual custom of a Racial Good-Will Night at the First Presbyterian Church. While the races resident here are friendly enough, perhaps they have not come to know one another well enough, and this church service, in which Negroes and whites join hands, is well calculated to get them better acquainted.

The service at the Presbyterian Church tomorrow night will be deeply interesting to all who attend, in addition to its frank purpose of promoting understanding. The musical talent peculiar to the African race will be exemplified with choral and spiritual singing which lays bare the intensely emotional soul of the race.

N. Y. HERALD

## OCT 8 1933 Hungry Harlem Hides Behind A Gay Exterior

With 66 P. C. of Population  
Unemployed, Residents  
Still Put Up Brave Front

Hungriest, unhealthiest, most depression-ridden section in greater New York, Harlem outwardly is an Eden compared with the squalid tenement districts of the lower East Side. Yet, concealed behind its rows of trim houses, and masked by the sartorial splendor of its inhabitants, are more misery and despair than may be found in any other neighborhood of the city.

It is on Sunday evenings that Harlem appears most affluent, when the wide, tree-lined boulevard of Seventh Avenue and the bright cross-thoroughfares of 135th and 145th Streets are

thronged with groups of men in double-breasted waistcoats and pleated trousers, and women in brilliant fabrics.

## Try to Keep Standards

Few of the Negroes of Central Harlem allow their standards of attire or their homes to slip to the degree of slovenliness common in other tenement districts of the city.

"But I'm willing to wager," one of the leading Negro physicians and residents of Harlem declared recently, "that any four blocks in the lower East Side or in the east hundreds could buy out the whole of Harlem. Why? Because those people save their money. They put it away in a sock and suddenly, before you know it, they're living on Riverside Drive."

"But the Negro, after all, is American-born. And in America you're supposed to keep clean and look neat no matter how empty your stomach may be."

This explanation of the excellent external appearance of Harlem, as advanced by Dr. Louis T. Wright, visiting surgeon and secretary of the medical board of Harlem Hospital, the writer heard echoed many times by other intelligent Negro citizens, who are proud of the fact that Harlem has kept its face washed despite a stomach, never too well filled, which has ached painfully during the last four years.

## Few Earn \$5,000 Annually

These citizens agreed also with Dr. Wright's estimate that at the present time there are in all of Harlem not more than ten Negroes who possess incomes of more than \$5,000 a year. There are, of course, Negroes in New York whose incomes are larger than this, but they don't live in Harlem.

Despite all its laughter and its finery, Harlem has suffered more from unemployment and other forms of economic distress than any other single section in the city—and its residents are wont

to strengthen the last phrase to "any other spot in the world." To them the truth of the assertion that "the Negro is always the last to be hired and the first to be fired" has become painfully apparent.

The Urban League of New York, which is located at 136th Street, just west of Seventh Avenue, and from which no Harlem secrets are hid, has revealed that of the total Negro population of Harlem, estimated roughly at 250,000, only 12,500 are employed at the present time.

This extraordinary ratio becomes a bit less shocking, however, under ex-

amnation. "Allowing an average of four to a family, and taking into consideration only so-called 'heads of families,' statisticians place the potential working population of Harlem at 62,500. Subtract the 12,500 job holders and the unemployed population becomes 50,000, or 80 per cent. A still potential working population of Harlem is unemployed at the present city, but during the depression they have advanced farther and farther

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the area in the heart of Harlem, running from 126th to 140th Streets and from Fifth to Lenox Avenues, which the Department of Health calls the "sore spot" of New York City. There the death rate is, at the present time in excess of 21 per 100,000 a year.

The ironic result of all this death and disease is that the doctors of Harlem are starving along with their patients. Most 1933 Negro budgets make no allowance for physicians' fees. Sickness means a trip to Harlem Hospital, the municipal institution which serves the entire district. And there, in a building equipped to accommodate 325 inmates, 405 beds, filled at all times, are placed in aisles and corridors. Similarly, in the outpatient department, where 40,000 visits a year would be about normal, 140,000 patients came for free treatment last year.

#### Section Has 160 Physicians

There are in Harlem about 160 Negro physicians, of whom seventy serve on the hospital staff. That leaves ninety unattached physicians who have only their regular practice to rely on for income. The extent of their practice is revealed by the enrollment of eighty of these medical men with the city's relief bureau. And most of the eighty—graduate medical doctors all of them—have had the humiliation of seeing their wives accept menial positions in order to keep themselves housed, clothed and fed.

Recently the Urban League, in an endeavor to get a first-hand picture of the situation in an average grouping of Harlem homes, made a survey of a typical block—133d Street between Seventh and Lenox Avenues. Here in this street in the heart of Harlem they found 70 per cent of the tenants unemployed, 18 per cent ill, 60 per cent behind in their rent and 33 per cent receiving aid from charitable organizations.

The factor lying behind most of the misery and disease of Harlem is the housing problem. Trim and clean as they appear on the outside, within the homes of Harlem are too cold in winter, stifling hot in summer, too small at all times, and devoid in many instances of heat, hot water and even electricity. Many of the houses are fire traps. Many are obsolescent, and in the words of John E. Nail, Negro real estate man, "not fit for dogs."

Moreover, the rents are out of all proportion to the tenants' incomes. Figures prepared by the Health Department in 1930-'31 revealed that of the 41,883 apartments in Harlem, 31,310 rented for between \$30 and \$75 a month. Only 3,620 rented for less than \$30. The remainder were scaled from \$75 to more than \$200 a month.

#### "Bunch Up" in Tenements

Harlem's answer to this has been death—drawn so tightly over the largest Negro community in the world, it is small wonder that the reputed bright lights, the music and laughter should have faded from Harlem's byways. Most of Harlem, to the sorrow of both landlords and tenants, is in the hands of white property owners. Before 1929 white persons owned about 65 per cent of Harlem's real estate. Through rapid buying and selling, they drove rents up to fantastic figures and forced the Negro real estate market out of the picture. Now those interests which speculated so wildly in Harlem property before the depression find themselves in possession of 95 per cent of what they survey.

Always the most crowded area in the city, with its ever-growing population hemmed in on all sides by the barrier of color lines, Harlem today has telescoped itself into perhaps two-thirds of its available space.

#### Landlords Criticized

Pope B. Billups, first Negro to be elected to the New York State Legislature, Assemblyman in 1925 and now a counselor at law, with offices at 135th Street, west of Seventh Avenue, has realized the landlords' difficulties—gabblers in real estate himself—but he is bitter against a disregard on the part of many landlords to what he feels is one of the duties of a property owner. "When a white tenant desires to rent an apartment somewhere in the city, the landlord usually insists upon having some knowledge of his prospective tenant's affairs and background," Mr. Billups said not long ago. "No landlord wants to rent an apartment to a gambler or a crook. But here in Harlem, and I'm talking of the better apartment houses, too, the white landlords never try to find out what sort of a person their new tenant is. As a result you'll find thieves and all sorts of criminals living next door to respectable people. Eventually the respectable people find out who their neighbors are, and if they go to the landlord and complain, do you know what answer they get? 'Well, if you don't like them you can move away.' In all my years in Harlem I've never heard of a person being put out of a house for any reason but non-payment of rent."

"Bunching-up in apartments has doubled the dangers of this sort of thing. It's a grave moral hazard, but the landlords don't care, because—and I'm speaking for all the respectable element of Harlem when I say this—the only thing a white landlord thinks about up here is his money."

Hence, with the harsh strands of this Gordian knot of depression—poverty, unemployment, hunger, insanity,

disease, uncivilized living conditions, death—drawn so tightly over the largest Negro community in the world, it is small wonder that the reputed bright lights, the music and laughter should have faded from Harlem's byways. The adjective "pleasure-loving" has been associated with the Negroes as a people. What pleasures are left for them today? Four years ago, Harlem, in the minds of people downtown, was a place to go for more raucous forms of entertainment.

#### Number of Clubs Dwindles

Perhaps some still think of Harlem in this light. If they do, no doubt it is because they have not visited the place in recent months. Few white people do any more, and as a result not many night clubs carry on. All but one or two of these are owned by white proprietors. Only one is showing a profit—but the only Negroes allowed inside are the employees.

Of the speakeasies, 99 per cent are owned by white men, mostly Italians. These, too, have been put "in the red"—not by beer, because few Negroes care for beer, but by an interesting importation from Chicago known to the police as "buffet flats."

"The Civil War abolitionists probably were sincere Christians," Eugene Faulkner, young Negro real estate man, told this reporter, "but today most Americans are only professional Christians. I am convinced that no white man goes to church these days and honestly believes in his heart that he and I will go to the same Heaven when we die."

#### Return to Old Churches

It can be truthfully said that rising resentment against the existing social system is the outstanding motif of Harlem's thoughts at the present time. There are, however, other thought processes stirring in Harlem today, which though less obvious, are equally significant.

First and most important of these is religious unrest. Since the outset of the depression the jazz evangelists of Harlem have been losing their followers, and the scores of little private churches with fantastic names, such as "The Allen Memorial Chapel of Love, Truth and Light" and "The World's Gospel Feast Party," have been disappearing from the side streets of the neighborhood.

Today, however, the Negro is returning to the established churches, where worship is held along conventional lines—the lines laid down by the white man. This undoubtedly is a symptom of the Negro's dissatisfaction with his traditions and his former methods of escape.

#### Religious Attitudes Change

As the Negro's religious attitudes have changed, so have his political views. From the time Negroes first were granted electoral franchise they have been staunch Republican voters. And in New York City the party leaders always could count on Republican pluralities in the 19th and 21st Assembly districts, which take in most of Harlem.

Yet last fall these two solidly Republican districts each elected Democratic aldermen and Democratic Assemblymen.

"Why?" former Assemblyman Billups asked rhetorically in the course of a conversation on Harlem politics. "Because traditions fall—dissatisfaction, unrest."

There is little doubt in the minds of Negro observers that Harlem is beginning to look upon itself and becoming ready to fight for the things that are withheld from it. A shift in party enrollments may, as Mr. Billups pointed out, be indicative of increasing political consciousness—or it may indicate merely an unthinking desire for change. However, there can be no question that a steadily growing number of Negro members in the Communist party points to a militant and aggressive ambition for betterment.

In recent months the Communist party has directed its fire of propaganda on Negroes throughout the country. It has sent its ablest lawyers to defend indicted Negroes in cases where the factor of race prejudice is believed to lie. And the Communists have met a considerable degree of success. Educated and uneducated Negroes alike are becoming more vocal in their demands for professional, and in many cases, social equality.

This is what the depression has wrought—resentment directed mainly against the white man; restlessness, and a flaming desire for advancement.

And this is all strange and new—opposed to all the traditions that have been built up by the Negro people. Ambition has supplanted fatalism; longing has replaced resignation—yet those first traditions have not been entirely swept away. And even in a hungry and rebellious Harlem some of the old chords still are stirred.



## Improvement of

Raleigh, N. C., News & Observer  
June 1, 1933

## AN EXCELLENT CHOICE

A very real honor has come to Raleigh in the election of the Rev. E. McNeill Poteat, of the Pullen Memorial Church, to the presidency of the Commission for Inter-racial Co-operation. During recent years this Southern organization has done much excellent work to promote more cordial relations between the two races in the South, and also to rid the South of the shame of lynching. Mr. Poteat, who is representative not only of the church but of the younger South, has been active at every opportunity to make happier the relations of white and colored people in the South.

The Commission for Interracial Co-operation has found in Dr. Poteat a leader who possesses both the zeal of a crusader and the tact of a thoughtful gentleman. Under his leadership the good work already begun by the commission will be carried on with fresh vigor and understanding.

His election will be regarded as a good omen by all those who feel that the happy future of the South depends largely upon the wise and just relations of black and white men who here have a common destiny to fulfill.

Intelligence Appealed To In  
Plea For N.C. Racial Justice

DURHAM, N. C.—An appeal to the intelligence of North Carolina "in a spirit of fairness and justice to see that wrongs are righted and that injustices are not continued to be enthroned," was the outgrowth of a meeting held here last Friday.

It was embodied in a courageous, straightforward declaration addressed to the governor, the general assembly, the state school commission, the state corporation commission and every fair minded citizen of the state." Signed by 44 of the state's Negro leaders, the document stands as a challenge to the entire white population of the South.

It is a powerful plea for action for against crime and mob violence directed against the Negro; justice in the courts and the exercise of all rights and privileges guaranteed citizens of the state and nation expect economic justice in the matter of these injustices. These wrongs

salaries; equal educational facilities, and a sense of fair play in all matters in which the Negro is involved.

## Urges Use of Ballot

Commending the use of the ballot to the citizenry of the state, the signers declare "we, therefore, believe that the ballot should be our first means of defense. Then if this means fail, it will be time to consider other ways. Those who would be free must themselves first strike the blow."

The opening sentences of the most virile and manly assertions made by Negroes in the South recently "point with pride to the growing number of white men and women in this state who stand for law and order, who are against unjust discrimination, and who desire that the humblest citizen be accorded his legal and civic rights."

But, it continues, "we do not expect our white friends and neighbors to feel as we do about these injustices. These wrongs

would no longer exist if they did, workers doing the same work regard- less of race or color." But we do expect that our public men who have written the statutes guaranteeing us our political and civil rights, as a matter of fidelity to their better selves will demand a scrupulous observation of the law as it is written.

"We are informed," the declaration continues, "that it is best for us if we stay out of politics. We have stayed out and this is what we have."

Then follows a list of injustices against the Negro in the state. "Crime and mob violence against the Negro have been on the increase," it charges. "We feel that a government as rich and strong as our own would be so jealous of its honor and good name that a lynching by white men, in a state controlled by white men, whose laws are enacted by white men, whose courts are conducted exclusively by white men, there would never be a violation of the sanctity or the law."

## Law Enforcement Sacred

In a forceful indictment of the slovenness of the law in certain instances, the statement says, "many high public officials charged, with law enforcement, rarely go through the formality of making inquiry into such outrages against Negroes. Many white people feel no shame in confessing their impotence to govern themselves."

Attacking the inferior school accommodations provided for colored children, the 44 signatures remark that, "we are disfranchised and told to acquire learning and fitness for citizenship. We undertake the preparation in our inadequate, wretchedly equipped schools. Our children drag through the mud, while others ride in busses; we pass the courses required by the state, and in most places when we present ourselves for registration we are denied the right and lose our votes."

Picturing the predicament of teachers, disadvantaged by disfranchisement, and by lack of the means to prepare themselves, the statement makes a point of the fact that "armed with the state's highest certificate, they are forced to go into the employment of a commonwealth which reduces their wages to the level of janitors and hod carriers."

## New Salary Scale

Delving yet deeper into the plight of the black teacher whose cause has recently been championed in the state by the National Association for the Advancement of Colored People, the statement goes on to say, "we feel that a salary scale for teachers should be adopted, based solely upon education, experience and efficiency." For support of this contention article 9, section 2, of the state constitution is quoted.

Making their plea for economic justice general, the following statement is inserted: "This conference goes on record as favoring the same wage for

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of the educational local government. The conference, said the conference, there must be peace and harmony between the races in North Carolina; there must be no backward steps in these relationships." That very diplomatic, of course, and recalls similar statements by







France, Great Britain, Germany, the United States, and Japan, while all of them are preparing quietly for war.

The Durham conference is a wholesome indication that the move started by the N. A. A. C. P. is getting results. Everybody is moving in the same direction. And that is as things should be.

## Negro Citizens' Appeal To North Carolinians

Editor of The Daily News:

The inclosed copy of an appeal addressed to the white and negro citizens of the state of North Carolina was adopted by a group of negro citizens.

We know that you desire justice and fair play and that your great paper will stand for the same.

I am, therefore, writing to ask if you will join in an editorial comment in regard to the conditions and things confronting us as a people at this time. It will greatly help us.

Thanking you for all you have done and with sentiments of personal esteem and respect, I am

Very truly yours,

JAMES E. SHEPARD,  
President, North Carolina College for  
Negroes.  
Durham.

(Inclosure)

A group of negroes representing varied interests in North Carolina in conference assembled desire to appeal to the people of this great state, to their hearts and to their consciences and ask them in a spirit of fairness and justice to see that wrongs are righted and that injustices are not continued to be enthroned. We point with pride to the growing number of white men and women in this state who stand for law and order, who are against unjust discriminations and who desire that the humblest citizen be accorded his legal and civic rights. To those people who believe and know that the majority group cannot rise to the heights unless just rights are accorded to the humblest citizen, we make this appeal.

It is not necessary to argue about the patriotism of the negro. The race has never produced a traitor to this country and we pray to God that it may never. In spite of this unquestioned loyalty, the negro endures many wrongs:

(1) Crime and mob violence against the negro have been on the increase. We feel that a government as rich and strong as our own would be so jealous of its honor and good name that a lynching by white men in a state controlled by white men, whose laws are enacted by white men, whose courts are conducted exclusively by white men, and neighbors to feel as we do about there would never be a violation of these injustices. These wrongs would the sanctity of the law. And, when ever these laws were defied or trampled upon by any group of men or mob that those who have the sense of the law would set every

rights, as a matter of fidelity to all the population, always remember their better selves will demand a scrupulous observation of the law as it is written.

(1) In view of the fact that uniform requirements and a single standard of efficiency are required in North Carolina for the certification of all teachers, we feel in fairness and in justice to all the citizens of the state, that a salary schedule for teachers should be adopted, based solely upon education, experience and efficiency. This request is in harmony with provision of the constitution of North Carolina which says in part:

"The general assembly shall provide for a general and uniform system of schools and the children of the white race and the children of the colored race shall be taught in separate schools; but there shall be no discrimination in favor of, or to the prejudice of either race."—Article 9, Section 2.)

(2) In view of the fact that most negroes gainfully employed are working in domestic service and agriculture, and since these two fields of activity do not come under the codes, this conference believes that special study should be given to the effect which such an arrangement is having upon the economic status of negro workers and that special machinery should be set up to bring benefits to these negro workers which other workers receive as a result from working in industries where codes do apply.

(3) Furthermore, this conference goes on record as favoring the same wage for workers doing the same work regardless of race or color.

In the name of a million loyal negroes we appeal to the governor, the general assembly, the state school commission, the state corporation commission and every fair-minded citizen of the state to give us the rights which the laws of their making guarantee us.

We lay bare the injustices perpetrated against the negro believing that the white people of North Carolina who are thinking straight and clear, who are desirous of seeing a great state built to higher position, its people peaceful, law-abiding and strong will stamp out these injustices.

Our advice and appeal to the negro people is first that they register and cast their ballots wisely and well. Those who seek office should make their position clear on all public questions and especially on those affecting the justice and fair-treatment of all regardless to race or condition. We, therefore, believe that the ballot should be our first means of defense. Then if this fail, it will be time to consider other ways. Those who would be free must themselves first strike the blow.

We, therefore, call upon the North Carolina Negro Teachers' association to be strong in the protection of the rights of the teachers and to take every forward step possible for the improvement of the teacher and the child. Efficient and qualified teachers cannot be expected to remain in the teaching profession if the present low standard of salaries is maintained. Without well trained teachers, our children cannot be properly educated. The teachers' association should enter a protest against inefficiency and inequalities of the educational local government, as these deficiencies affect, in part,

(4) Our teachers, disadvantaged by disfranchisement, by lack of the means to prepare themselves, nevertheless do meet the high and exacting standards of the best white institutions of the country, and then armed with the state's highest certification go into the employment of a commonwealth which reduces their wages to the level of janitors and hod carriers.

We are informed that it is best for us if we stay out of politics. We have stayed out and this is what we have: Lynchings that go unpunished; jury trials in which none of us can sit as jurors and therefore denied of the right of trial by a jury of one's peers; teachers doing the same work on the same certificates as required of white teachers and receiving from 20 to 30 per cent less for their services; discriminations against our people in the administering of federal relief projects; poor accommodations on common carriers, no bus transportation at all for many of our school children; discriminations against negroes in the guarantee of an eight-month term to every child in the state.

We do not expect our white friends and neighbors to feel as we do about these injustices. These wrongs would no longer exist if they did. But we do expect that our public men who have written the statutes guaranteeing us our political and civil rights, as a matter of fidelity to all the population, always remember their better selves will demand a scrupulous observation of the law as it is written.



Improvement of.

TARBORO, N. C.  
SOUTHERNER

JUN 21 1933

# COLORED PEOPLE EAST TARBORO ASK FOR AID

In Much Needed Improvement  
In the Way of Better Water  
Facilities, Better Drainage and  
Better Lights.

To the Town Board of  
Commissioners:

We are thinking that it may be a good time for the colored people of East Tarboro to ask for some of the very much needed improvements that they asked for a few years ago and was told that the financial condition of our town would not permit such an outlay. We accepted the answer as a reasonable one, but we had a feeling, and so expressed it among ourselves, that as soon as conditions became more favorable that we might expect a share of any improvements that conditions warranted.

From what we have learned of late through the press, we have reasons to believe that conditions have very much improved, or we would not attempt to indulge in our wants, and overlook the common needs of any group; and we have confidence in the management of the affairs of our community to believe that every need will have their first consideration. Better water facilities that will reduce our fire insurance premiums will help us financially; better drainage will help us in a sanitary way; and more light will help us morally.

We hope that through your kind

and judicial consideration we may enjoy a reasonable share of any improvements that may be made for the people of Tarboro.

C. M. Dancy.  
A. J. Ervin.  
M. M. Weston.  
Jos. R. Ervin.  
W. A. Pattillo.

## Interracial Forum Is Slated For New Bern

NEW BERN, July 11. — The first open inter-racial forum for this county will be held Tuesday, July 18, at the First Presbyterian church, following plans made here as a culmination of four months' work by committees for both the white and colored ministerial associations.

Rev. R. E. McClure, presbyterian pastor, was named chairman of a directing board of five white and five negro members, representing the churches, schools, homes, professions and businesses of the city and county. Professor J. T. Barber, negro, was named vice chairman; and Mrs. J. H. Ziezler was elected secretary. Monthly forums are to be held, for the free discussion of problems affecting both races. Both ministerial associations must approve discussions or projects.

Charlotte, N. C. Observer  
December 10, 1933

# A WHITE MAN'S FRIENDLY TALK TO THE NEGRO

BY ERNEST DURHAM.

Not so long ago I talked to the men of the south through a magazine article, on the subject: "A Friendly Consideration of the negro." Today I come to my friends in color with this subject, if I should choose one: "A Friendly Talk To The negro."

I like the word "friendly," I am pleased with the power of friendliness, and I like to be a friend to my fellowmen in the biggest sort of way, regardless of who that fellowman may be. I am well aware of the fact that if I seek to help the white race to have a bet-

ter attitude toward you my approach to my own race must be a friendly one, and I am equally aware of the fact that if I choose to help you I must approach you at all to do it and when no one in the friendliest sort of way. And just here I wish it were possible for you to know just how friendly I feel toward you. I have been a friend to you since I was a small boy on the farm, for whether or not there is an eye to I have always realized in a very sacred way that we are brethren, even though we have our differences and race characteristics. It has always been my pleasure to speak of you in a friendly way, and to help by word or deed

I know I am not by any means the only white friend you have. While I talk to you there are hundreds and perhaps thousands of my race throughout the south who would gladly do the same thing I am doing. You have more friends than sometimes you might think. The reason is this: There is more publicity given to the prejudice that does exist by far than to the

to talk to you as a man to mansigns of our friendship toward where the truly educated man as a man to my fellowmen, in you. The good feeling I have toward you people. This gives us hope, for out of our institutions to think of race, for after all we are one, and there is One Who is our Creator and supreme friend. Sometimes a word is not necessary in conveying a message from one to another. When the two grief-stricken sisters were weeping over the death of Lazarus, their brother, their biggest need was supplied when the world's Big Brother stood in their presence and wept, and for a while said not a word. Sometimes what you need most is for the white man, who is responsible for your presence in this country and in the south, to stand and smile with you as you smile with hope for the coming of a better day. Sometimes it is only a handclasp, signifying that we are brothers and that each pledges to the other his good will and service. It may be sometimes that the day for us both is equally as good as could be expected, and sometimes far better than we had dreamed it could be, and a shout of victory and peace would be the supreme message of the day.

When I think of Dr. W. D. Weatherford, and many others of his type, I think of the fact that the negro is not without friends. To listen at Weatherford or Sherwood Eddy is to listen to words coming from a heart void of prejudice and a heart full of brotherly love. I have sat at the feet of Weatherford at Blue Ridge, along with men from all over the south, and while sitting there and listening to the message that was pouring from his Christian heart I felt that surely if the entire south could only be there with us there could be no such thing in any white man's heart as prejudice against the black.

Again, when I think of our great colleges and universities, I think of the host of friends the negro has. In many institutions of learning the friendliest of feeling is held toward our brother in black, and in which there is a teaching that helps to guarantee for you and for us all a better day on some not-distant tomorrow. I know

stands as regards his attitude toward you people. This gives us hope, for out of our institutions of learning flow the currents of life and thought which affect the life of the nation and the world. And once more when I think of white individuals and families here and yonder in daily contact with a negro and his family, I think of some of the sweetest friendships that could exist. I have seen the negro and the white man work side by side on the southern plantation through the days and the years as if they were brothers, and each had the profoundest respect for the other. That is not simply a thing that takes place in one little community, but you will find the same thing in many places all over the south. All these things make me feel that there are far more who are friendly than unfriendly toward you, even now; then what may we expect in that better day which is to come? That better day is indeed coming, for all this foundation work will certainly have a great structure erected upon it, and that structure will be beautiful to behold.

At this point I should like to congratulate you people upon your splendid accomplishments. In doing so I am sure that you are now great enough to feel very humble when good things are said of you. My congratulating you makes you feel like pressing on toward the heights ahead of you, to which heights no one can scale who is not humble.

In speaking of your progress I am aware of the fact that you have been with us as a race in America but about 300 years. I am sure that is a fact that the prejudiced man has too often overlooked, and in many cases he seems not to know at all that you have not always had the high privileges of a free and enlightened country. You served as a slave, you were emancipated, you have shown yourself industrious, you have worked and accumulated, you have become property-owners, and good citizens, and you have become builders of great institutions. The North Carolina Mutual Life Insurance company, which I understand is the largest negro life insurance company in the world today, would be a credit to any race. This is proof positive that you can be, and are, progressive, and that you have a forward look, and I congratulate you upon this splendid effort for the good of your race.

This means that your race has produced some great men, for manhood is behind such an institution as this. This is the prod-



uct of dreams and plans, and the plans were made by men of vision and character. For many years great men have been arising from your midst, and we see many of them today. Some of the great spirits of the past were a blessing to the world, and we can never forget them.

I could not afford not to mention with emphasis such a character as Booker T. Washington. Monuments visible or invisible to his memory, they exist, and the greatest thing of all is, his life is with us forever. That is a monument that the storms of the centuries cannot tear down, and it is a monument of beautiful light that helps to guide you every day to the high standards of life of which we dreamed. He did enough and said enough and lived enough to make your race safe, to say nothing of any other leader among you, if you will but follow in his train.

An education was what Booker T. Washington wanted to start with, and an education was what he persistently and zealously worked for and accomplished. He made his way, as you know, to the emphasis of practical education be continued, and let your business institutions come forth and thrive, and whensoever a man can arise in your midst as a scholar, or a poet, or a singer, or whatsoever else, let him come as a blessing to humanity.

I have felt like congratulating you, and I have, I stated before doing so that if you were sound in heart and head this would not "puff up" and make you behave yourselves "unseemly" but would make you feel humble before God who has made it possible for you to grow and achieve. I am sure you appreciate aright all I have said. I congratulate you upon your accomplishments of the past; I now turn and point you to the future, and say: "Press on."

No great achievement of the past can serve to excuse you from making further effort. The past is gone; the future is ahead of you. No great man of the past, such as Booker T. Washington, can serve to excuse you from making strenuous effort to surpass him even in manhood. The truly great father wants his son to be better than he himself is. Washington aspired to greatness, and achieved; but he wanted his people to climb to higher heights. History's pages from now on would be blank, so far as your race achievements are concerned, if you should sit down and spend your time congratulating yourselves upon your progress in the past. I am sure you realize this, and as I have before stated, you have a forward look, and the best day is ahead of you.

Hampton Normal and Agricultural Institute, and made his way as a student in that institution for three years by acting as janitor. He taught school, and went to school again, and in 1879 was appointed an instructor at Hampton. It was a great day when he was

appointed in 1881 to establish a colored normal school at Tuskegee, Alabama, the state legislature backing it up. It is inspiring to know that, while he opened the school in a dilapidated shanty and a church with 30 students and he himself the only teacher, he left it with many buildings, hundreds of acres of land, 1,500 students and 185 teachers, and "a remarkable spirit of devotion and aspiration." That institution, with the spirit of that remarkable character and life within it, could be no other than a blessing to the race and to all humanity, especially since Washington prayed that it might prove such a blessing. No wonder that the graduates from that institution hold themselves as a whole far above criminality and that they serve as splendid citizens of a great country.

It is an opportune time just here, therefore, to say that the educating of your race in the best way is the hope of the race. It is the power that lifts you and makes you humble and great. It is the power that makes you leaders of yourselves, and that is the thing that the white and the black are urging today. You can become your best leaders, and education is helping you to become such, and some of you are already serving as leaders in a splendid way.

Governor Vance, in his message to the North Carolina General Assembly of 1877, spoke at length concerning the eagerness of the colored race for an education, and urged the establishment of normal schools within our own borders for the education and training of both white and colored teachers, and he urged that we make no discrimination in the matter of public education. Hear his own words as he says: "This desire for education is an extremely creditable one and should be gratified as far as our means will permit. In short, I regard it as an unmistakable policy to imbue these black people with a North Carolina feeling and make them cease to look abroad for the aids to their progress in civilization and the protection of their rights, as they have been taught to do, and teach them to look to their own state instead; to teach them that their welfare is indissolubly linked with ours."

Thus you see that the seeds have been sown by the white and black and you are making rapid strides in your educational pursuits in fitting yourselves and your race for life and its tasks. The white man is with you in the task of training leaders among your own people.

It would perhaps be needless for us to emphasize the sort of education you should seek, for at this time your ideals regarding this are pretty well shaped. A practical education is, of course, good for a great many of you; but you have your own Dunbar as a poet, your Scarborough as a scholar

with ability to translate "The Birds" of Aristophanes from the Greek to the English, your singer of world-wide fame in the person of Roland Hayes, who is great and remarkable in spirit, and you have your lawyers and doctors and teachers and preachers. Let the



Race Relations-1933

Improvement of  
EDENTON, N. C.  
ALBEMARLE NEWS

RALEIGH, N. C.  
NEWS OBSERVER

MAY 25 1933  
Colored Citizens  
Thank Wiggins

Send Resolutions Of Ap-  
preciation To Retiring  
Mayor Of Edenton

Extending to former Mayor J. L. Wiggins, on his retirement from office, "our sincere thanks and appreciation for his untiring efforts in our welfare," the Civic Committee of Edenton colored citizens has adopted the following resolutions of appreciation to the retiring Mayor:

"We find in him not only a man of high character and sterling worth, but also a friend; a man whose courage rises equal to every emergency; a man who knows no color, race, or creed where human rights are at stake; and where justice should be impartially administered

"Among the many outstanding deeds of his administration as Mayor of Edenton was the part he played in the fight for a colored school. This one act won for him not only a place in our hearts, but also in the hearts of every liberty-loving and right-thinking citizen.

"The blow he struck in the school matter was not only in behalf of the colored children of the town, but in defense of the white children as well.

"Therefore, be it resolved that we as a group go on record as pledging ourselves to live up to the advantages we now have, made possible in no small degree by the retiring chief executive of our city.

"Be it further resolved that a copy of these resolutions be presented His Honor and a copy sent to The Edenton News, and a copy spread on the minutes of our Citizens' Committee."

L. G. NICHOLS,  
Acting Secretary.

JUN 1 1933  
AN EXCELLENT CHOICE

A very real honor has come to Raleigh in the election of the Rev. E. McNeill Poteat, of the Pullen Memorial Church, to the presidency of the Commission for Inter-racial Co-operation. During recent years this Southern organization has done much excellent work to promote more cordial relations between the two races in the South, and also to rid the South of the shame of lynching. Mr. Poteat, who is representative not only of the church but of the younger South, has been active at every opportunity to make happier the relations of white and colored people in the South.

The Commission for Interracial Co-operation has found in Dr. Poteat a leader who possesses both the zeal of a crusader and the tact of a thoughtful gentleman. Under his leadership the good work already begun by the commission will be carried on with fresh vigor and understanding.

His election will be regarded as a good omen by all those who feel that the happy future of the South depends largely upon the wise and just relations of black and white men who here have a common destiny to fulfill.

CHARLOTTE, N. C.

OBSERVER

FEB 23 1933

CHARLOTTE'S NEGRO CITIZENSHIP.

It has been a long-time contention on part of The Observer that Charlotte possesses a high class of negro citizenship, and this largely because the pioneers in the building and loan industry sought, at the start, to interest the negro population in the advantages of the building and loan, and, as a consequence, the majority of Charlotte negroes are home-owners—and it is pride in home ownership that makes the good citizen. In this connection we have one leader in mind. When Sam Wittkowsky started the Mechanics Perpetual Building and Loan Association, one of the first purchasers of stock was Thad Tate, then entered business in Charlotte as a barber, which profession he yet pursues. It was not unusual for a negro to invest in building and loan stock, but the point that distinguishes Tate above all investors, white or colored, is that through a period of 49 1-2 years, he has kept up his stock in the building and loan association. As

North Carolina

one series would expire, he would renew in leadership, readopt the pronouncement, meantime making investment of his money sent out during the administration of Dr. Brooks and Newbold—a consequence, Thad Tate maintains the sound financial rating he has enjoyed for nearly 50 years. He owns a home and farm, and has never been in debt but once. Time was, back in the 80s, when he had \$600 in hand and needed \$300 additional to pay for his home. He went to Mr. Miles Pegram, at the First National Bank, and was unhesitatingly accommodated, and to be sure, he paid back the money when pay day arrived. This was the only time he has ever been "a borrower."

Thad Tate was made a director in the Morriston Home for Negro Youths, at Rockingham, and has been faithful to that trust, giving much of his time to promotion of the interests of that institution. He has not only lived an industrious life, but honesty has been his guiding principle. And so, The Observer is today presenting Thad Tate as an example of Charlotte negro leadership.

Raleigh, N. C., News & Observer  
December 23, 1933

CREATION OF DISCORD  
IS SCORED BY EPPS

Negro Leader Says N. C.  
White Men Are Best of  
Entire South

Greenville, Dec. 22.—Striking out boldly and vigorously against those attempting to sow racial discord in North Carolina, C. M. Epps, who has been principal of the Negro schools here for the past 31 years, has sent out an appeal to preachers and teachers of the State, calling on them to use greater influence for cooperation among the white and colored people.

Activities of the National Association for the Advancement of Colored People, which recently held a meeting in Raleigh, was scored roundly by the colored educator as he declared it "could have served a great and better purpose if it had encouraged our Negroes to go back to the farm for at least ten years more and there work out their salvation."

Professor Epps says further: "If the State has erred in its relation to the Negro, it has, through sympathy and kindness, permitted men on State and county pay rolls who have sown seeds of racial discord. North Carolina white men are the best of the entire South; they have given the best school system for Negroes in the country, excepting West Virginia, Missouri and Texas.

"Every teacher in North Carolina who is at all grateful should attend the next meeting of the State Association and there, following sane



# Number Local People Endorse Inter-Racial Commission For City

Proposals Made That Group Be Established For Fostering  
Better Understanding and Cooperation Between  
White and Colored People.

Endorsement of an inter-racial commission for the city of High Point in an effort to bring about a closer cooperation and a better understanding between white and colored races was made here today by a group of prominent citizens, both white and colored.

Just how such a commission would be set up here has not been fully thought out and carefully worked out, but it is thought probable it would be a branch of the national inter-racial commission and that its functions would be similar to those of the national group.

Endorsers of a commission for High Point stressed the necessity of judicious selections for the board, adding that they thought the establishment of such a commission would mean much to the city. The proposal took definite form following the establishment sometime ago of an inter-racial committee of the Boy Scouts. The success with which that committee has been functioning has been favorably commented upon.

"This is a most excellent idea and one that has interested me for a number of years," declared Dr. H. B. Hiatt, chairman of the Juvenile court commission and prominent local physician, today in speaking of the proposal. "Anything that produces closer amity between any groups of people," he continued, "will certainly tend to foster a better understanding. It is essential, however, that such a commission should be composed of men sympathetic with the tremendous problems of the Negro in his effort to adjust himself to today's civilization, and such a commission should also realize very clearly that there are problems on the other side, too."

There are possibilities for great good, also highly approved the idea. "It is not merely a good thing, in my opinion," asserted Mr. Jordan, "but it is a thoroughly Christian step to take."

The colored citizens were equally as enthusiastic in their endorsement of the proposal. Dr. J. C. Morgan, colored dentist and leader in his community, said: "A movement of this nature is, in my mind, absolutely essential for the well-being of all the people of our community."

Rev. F. R. Mason, pastor of one of the largest colored churches in the city, was high in his praise of what such a commission might accomplish. "I am very glad indeed to endorse such a plan," he said, "and I believe it has possibilities of accomplishing a great deal of good in this city."

"I think the setting up of an inter-racial commission in High Point is a splendid idea," stated Prof. S. S. Whitted, principal of Leonard Street colored school. "I highly endorse the proposal."

No less enthusiastic over the proposal is Prof. A. J. Griffin, of the William Penn high school. "I think the idea is a good one, and I would like to endorse it heartily," Prof. Griffin said.

commented F. Logan Porter, president of the chamber of commerce, head of the board of welfare and prominent local citizen, for this morning. "I believe it will enable the white and colored citizens to work closer together and will establish a firmer cooperation between the two races."

H. A. Millis, chairman of the Parks and Playgrounds committee and civic leader, said: "To establish an inter-racial commission in our community may lead to a better understanding to all concerned and be of great benefit to our colored population."

W. F. Bailey, superintendent of Parks and Playgrounds, said: "I believe the establishing of an inter-racial commission in High Point with carefully chosen personnel will do much toward bringing about a finer spirit of cooperation between the two races."

"I believe the establishing of an inter-racial commission in the city of High Point will do much toward bringing about a better understanding between the two races," declared B. W. Hackney, Jr., Scout executive of the Uwharrie council.

Rev. G. Ray Jordan, pastor of the Wesley Memorial church and president of the High Point Ministers association, also highly approved the idea. "It is not merely a good thing, in my opinion," asserted Mr. Jordan, "but it is a thoroughly Christian step to take."

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Race Relations - 1933

## Improvement of COLUMBIA, S. C STATE

FEB 12 1933

Tribute to Negro Leader.

Florence Morning News.

Sunday will mark the 49th year of residence in Florence of the Rev. E. R. Roberts, a colored preacher who has proved his worth by his deeds. Doctor Roberts has lived a long and useful life in Florence. He has seen Florence grow from a village and the part he has taken in its development from the time he served as warden of the city in the administration of the late W. A. Brunsón, has always been for its good. Doctor Roberts has exerted a fine and developing influence among his people as the years have been added his interest in Christian work has increased and he stands today as a fine example for all his people, white and black. It would be a really worthwhile thing if some public tribute could be paid next Sunday to this Christian worker, whose long life has been so deserving. The writer has known Doctor Roberts all his life and feels privileged in paying a tribute to his worth and character and to his unselfish work.

Asheville, N. C., Citizen

October 29, 1933

## Churches And Clubs Aid In Race Relations Work

### Mrs. C. P. McGowan Says Co-operative Efforts Are Successful

By ZOE W. STACKHOUSE

TRYON, Oct. 28.—If much has been accomplished in the past decade in the promotion of a better understanding between the races through the medium of the Commission on Interracial Co-operation, a great part of the credit belongs to the church and club women of the South. Of these none has been more active and influential than Mrs. Clelia Peroneau McGowan, of Charleston, S. C., head of the South Carolina branch of the commission, and a representative of the Southern organization on the racial relations committee of the Federal Council of Churches.

Mrs. McGowan has been spending several weeks at her summer home in Tryon after a busy summer, one of the activities of which was conducting a most successful course on racial relations at the young people's camp at Kanuga Lake under the auspices of the Episcopal church.

The selection of Mrs. McGowan to head South Carolina's group in the commission was singularly apt. Having grown up on a large Southern plantation under the affectionate and kindly ministrations of her father's faithful ex-slaves during Reconstruction days, she has an intimate knowledge of the loyalty and devotion characteristic of the best element of the negro race. The blood of the earliest Huguenot and Welsh settlers of Charleston flows in her veins, and the finest traditions of the old South are her heritage. For her these traditions are interpreted as a call to service in helping to provide greater opportunities for development for the race which helped so much in making life in the colonial South the gracious and beautiful thing that it was.

#### Residents Flee

Mrs. McGowan, or Clelia Peroneau Mathewes as she was christened, came into the world in the midst of the great struggle between the North and the South. At the time of Sherman's havoc creating and terror inspiring march her father was at the front. The general supposition among the Southerners was that Charleston would be his objective, and many women and children in the region of Charleston fled to Co-

lumbia for safety. Thus it came about that Clelia Mathewes was born in Columbia, and when Columbia—instead of Charleston—was besieged, she was a 10-day-old infant.

Their South Carolina property having been swept away by the war, the Mathewes family moved to their large summer estate in the mountains of northern Georgia, 60 miles from a railroad, and the children grew up surrounded by the faithful and devoted ex-slaves who elected to stay with "master and mistress" rather than to launch out in their new and unfamiliar freedom.

During her married life Mrs. McGowan lived in Abbeville, but after her husband's death she took her children to Charleston and has made her home there, except during the summer months, ever since. Being of an energetic and public spirited disposition she took an active interest in church and club work which won her considerable recognition and paved the way for the work she was later to take up. She had served for a time as State president of the South Carolina U. D. C. and was the first woman to be appointed to a place on the State board of education in South Carolina. She was also one of the first two women to be elected as members of the city council of Charleston—breaking away at every turn from the clinging vine traditions of her generation.

#### Movement Began In Atlanta

The Commission on Interracial Co-operation is the outgrowth of a movement which was begun in Atlanta, Ga., at the time when the American soldiers, including many negro troops, were returning home after the World War. The original purpose was to prevent outbreaks and race riots from misunderstandings which were likely to occur. The mutual helpfulness possible through continuing the work had been recognized by the time the first emergency had been met. The men at the head of the movement realized their inability—due to the demands of their business activities—to give as much time and attention as was needed in the interracial work if any lasting good was to be accomplished. So the call went out for 100 women volunteers.

These women, rooted and grounded in the traditions of the old South, yet open-minded enough to recognize injustices where they find them, are constantly adding to their ranks, and their work is making a steady advance. The churches have taken up the question and most of the missionary groups include a study of the race question in their programs. Thus it is the Southern women of today are carrying a step further the example set by the more missionary-minded mistresses of the old plantations, who taught the little negro boys and girls their "catechism" and in many instances taught them to read well enough to at least make an attempt at reading the Bible.

Mrs. McGowan early became identified with the Commission on Interracial Co-operation, and has head-

ed the South Carolina branch of the organization since 1924. During these years she has frequently addressed in almost every poster was "Justice." women's church and club groups, Mrs. McGowan feels that one of among these talks being one given a few years ago before the National Council of the Woman's auxiliary of the Episcopal church in New York City. Classes similar to the course given at Kanuga Lake this summer have been among her activities. A school there, the hospital is now few seasons ago she conducted classes on racial relations at the summer school session at Sewanee.

#### Method Is Effective

"Our work is chiefly to educate public opinion," said Mrs. McGowan. "We have no projects, no charities, and no social service. We just try to open the eyes of the public to the needs, and leave the responsibility for meeting them to churches, civic groups, and legislatures." This method is proving effective, however, she pointed out, citing the increasing number of libraries with facilities for the negroes, public parks and Y. M. C. A. and Y. W. C. A. buildings for the colored population of Southern cities. Quite a number of tubercular camps for colored patients have been established, and educational facilities are being vastly improved in Southern cities. However, there is still a woeful inequality of educational opportunity in rural sections—and the South is so largely rural. Mrs. McGowan represents the cause of equal educational opportunity in the State Parent-Teacher association of South Carolina, and hopes for an early improvement along this line in her State where the average annual per capita allowance for the education of colored children is \$11.07, while the per capita allotment for white children is \$65.62. North Carolina allows nearly half as much per negro child as per white child, the figures being \$50.26 for white and \$22.23 for colored. Texas has the fairest budget with \$46.71 per white child and \$39.66 per colored child. Mississippi stands at the bottom of the list with an annual per capita allotment of \$5.94 for the education of colored children. (These figures were compiled by the Commission on Interracial Co-operation at its Atlanta office in 1932.) Pointing out that ignoring is the most potent factor in the propagation of both crime and disease, Mrs. McGowan and her fellow workers are particularly stressing educational needs.

#### Work Among Young People

Much of Mrs. McGowan's work in this matter of educating public opinion has been among young people, and she said she finds them, in almost every instance, open-minded and very just and fair. In addition to attending classes on racial relations, young people are being encouraged to study these matters out for themselves. The commission offers prizes for outstanding essays by high school and college students dealing with the progress made by the negro race since the War Between the States. "One year we held a poster contest," said Mrs. McGowan.

and we were more than pleased with the result. The dominant note among these talks being one given a few years ago before the National Council of the Woman's auxiliary of the Episcopal church in New York City. Classes similar to the course given at Kanuga Lake this summer have been among her activities. A school there, the hospital is now few seasons ago she conducted classes on racial relations at the summer school session at Sewanee. "Another outstanding victory," she said, "is the gratifying reduction in the number of lynchings. Southern white women are banding themselves together in a protest against this blot on our civilization, and refusing to longer tolerate the use of their name as a cloak for mob violence."

"There are many able colored women—highly educated women of the negro race—helping us to bring about a better understanding between the races. We find them willing to co-operate with every phase of our work and deeply appreciative of all that is done for their people." Thus Mrs. McGowan sums up the attitude of the leaders of the colored race toward the work the Southern white women are doing to improve the conditions of their race.

Mrs. McGowan is practically proud of what has been accomplished in her home city of Charleston. She herself was one of the group that succeeded in getting financial assistance from the Rosenwald fund for the library, with a separate division for colored people. Charleston also boasts four playgrounds and one swimming pool, as well as Y. M. C. A. and Y. W. C. A. buildings for colored people.

"And so—a new day is dawning. A day of mutual helpfulness and respect, yet preserving the individuality and integrity of each race. As the colored leader, Booker T. Washington, expresses it, 'In all things social as separate as the fingers, yet one as the hand in those things essential to human progress.'"

Greenville, S. C. News

December 17, 1933

## TRIBUTE PAID TO DR. W. C. BLACK

### Negro Paper Comments On Useful Career Of Lamented Surgeon

Under the caption, "Another Great Soul Drifts From Time to Time," the following tribute to the late Dr. W. C. Black appeared in the current issue of the Union-Bulletin, a paper for colored people published in Greenville by J. A. Brockmond:

It has been quite a while since the news of the death of a man gave us the shock we had when we



learned of the death of our dis-hundreds of colored friends in gennuine friend, Dr. W. C. Black-eral, to express our sincere regret. It has been our pleasure to know in the crossing over of this, our this man ever since we were quite friend and benefactor, trusting that a lad, and through the long space for his many deeds of kindness and of time we have ever known him helpfulness on earth towards his to have been a man of rare quali-fellowman, that he heard the "well ties. But after the Working Be-done," from the lips of the one nevolent Grand Lodge bought the that numbers even the hairs of then St. Luke hospital, and we were our heads. "CAPT. JIM."

thrown in close contact with the man, we then began to really know the man. We wish to speak of Dr. Black only or mostly from the interest in our people through the hospital. We think that the man has yet to be born that will have more interest in the saving of human beings by surgery, than he had. Dr. Black was completely sold to the "knife"—in fact he was a born surgeon—and that accounts for his marvelous and almost miraculous success as one. Then the beautiful part of it was that not once in his long career, if we are to take his own statement for it, and we do in full, did he let a human suffer and need assistance through an operation and fail to get it on account of poverty. In fact, so interested was he, in life-saving, that always duty and action first, then pay if there be any next, and how many, many times there was none. From the beginning of St. Luke hospital for colored, he took a deep interest—in fact he was at times the pillow upon which it depended. The door of that institution more than once would have been closed had he not only given service, but money out of his pocket to keep them open. It held a very important place in his heart and had he been catalogued with the multi-millionaires, no doubt to my mind St. Luke Hospital for Colored in our city would have grown into one of the largest and best equipped plants in the southland. After St. Luke hospital fell into the hands of the W. B. G. L. and started again on a new and more encouraging career; from the day that the organization held its dedication services, and he took part in the program, up until the hand of disease struck him down last year, he was the strongest supporter among the large number of surgeons that were friendly toward our hospital, and I write this with no reflection but in the highest degree of appreciation of service rendered by all. If ever there was a great surgeon that desired for a small hospital to live and grow, he was one. He stood ever ready at any and all times to remove any stumbling block, as he saw it, that was in the way of progress for the hospital. And to that end he would use influence to the limit. As an official of the W. B. organization we must say that we have only thanks and praise for the useful advice given by him in interest of the hospital. We have found from actual experience that he had a wonderful insight as to the way hospitals should be run. We join with the hundreds of others of our race who have been helped through the skill of the great man and all the officials of our organization and of the Working Benevolent hospital and the



Improvement of.  
**THE INTER-RACIAL PLAN**

The annual session of the State Inter-Racial League will be held at State College in Nashville Friday of this week at which time the progress of amity as concerns the two races in Tennessee will be recounted and the forward trend of the groups along helpful lines will be referred to in reports that will be offered by representatives of both races who are scheduled to appear on the program. *East Tennessee News 7-6-33*

There was a time that North Carolina had a possible edge on Tennessee as concerns the progress of race relations. During the regime of the late Governor Bickett, modern educational institutions were established through appropriations voted by the legislatures due to the influence of the fair-minded executive who presided over that state's affairs, and these institutions served Negroes in equal proportion as they did the white citizens of the "tar heel" state. Justice in the courts toward Negroes took an advanced step under Governor Bickett and hostility toward Negroes was reduced to a minimum.

With the organization of the State Inter-Racial League near a score of years ago, under the wise foresight of President W. J. Hale, of A. and I. State College, following which he gained the assistance and enthusiastic support of the leading and most representative white and Negro citizens of our state, Tennessee forged rapidly toward the front as concerns harmonious relations between the races, equal justice in the courts, equal appropriations for the cause of education among Negroes and fair representation in other activities designed to promote the best interests of our citizenship, until today, we boast of standing at the head of the class of all states of the South, and a vast majority of those of all sections of our country, in satisfactory race relations.

The situation in Tennessee amply bears out the contention of the sane and conservative observers of both races, that the inter-racial conference plan of adjusting any problems confronting the two races, is the most practicable and is productive of more satisfactory results. The organization should have the support of all citizens, not only of Tennessee, but the entire southland.



## Improvement of

## RACE RELATIONS

The principles which are to give guidance, and at the same time afford motive power, to all who are striving for the peace and progress of society are faith in the human personality as the ultimate value of all values, a faith that the purpose of God may be realized, that men shall live together here on earth according to the highest pattern of family life, and a faith that Christianity is intended to be applied. As has been well stated, saying to the non-Christian nations that Christianity has never been tried is no a sufficient answer to make in our defense of faith. For if, after two thousand years, the West has not really tried it, then we cannot seriously expect the East to try it. The obligation of the West is to make such an application of Christianity to all of life's relationships as to afford an invincible apologetic for the faith.

The question presses itself home as to our exemplification of Christian ideals in our own local racial relationships. What kind of apologetics do we afford in our racial enmities, an enmity just as pronounced in the North as in the South when occasion arises? It so happens, however, that our own section is more specifically involved in discriminations against the Negro.

The latest available figures, which are approximately accurate for the present, make some startling disclosures. In Mississippi the Negroes constitute 52.3 per cent of the population and received 20 per cent of the educational fund. In South Carolina the Negroes are 51.430 per cent of the population and received 11 per cent of the fund. In Florida the Negroes are 34 per cent and receive 8 per cent of the fund. In Georgia the Negroes are 41.7 per cent and receive 14 per cent of the fund. In Alabama the Negroes are 38.4 per cent and receive 9 per cent of the fund. In one county in a Southern state the average amount for each white child is \$53.75, and for each Negro child \$2.40.

In the entire South we pay \$40.92 per capita for education of white children to \$15.78 per capita for the education of Negro children. In a Southern town, unless there has been a recent change of figures, white children receive proportionately about forty times as much as Negro children. The white race is under an obligation of honor, since it is dominant in the matter of education, health, sanitation, economics, and government.

While improvement as touching lynching is gratifying, it will not be satisfying until no single lynching shall stain our record. . . . There is a peculiar enormity in mob violence in that the white race has control of the courts. When one murderer kills a man, he kills

a man, and it is a horrible crime. But when hundreds of men defy the courts and kill a man, they have not only killed a man; they have killed the court and lynched the law which are the safeguards of the lives of all men.

A further obligation to treat this race in a just and brotherly spirit impresses itself when we consider the explanation of the presence of the Negroes among us. Our ancestors extended an invitation to their ancestors to come and live with us. It was not a mild invitation after the "pink tea" order. In fact, there was a coerciveness in the invitation which they could not conveniently decline. Our ancestors came to this country because they chose to come. The ancestors of the Negroes came because they were compelled to come. In the light of these facts, it is nothing short of being mean and contemptible not to treat them with fairness and justice. The frail fingers of the weakest child of God whom you wrong can bar forever against you the gates of gold, even though those frail fingers are black.—*Nashville Christian Advocate.*

*Jonesboro, N.C. News*  
Friday, February 17, 1933

When Ed Peacock, negro head porter of the National Life and Accident Insurance Co., of Nashville, died a few days ago, a delegation of high officials of the company accompanied the body to Columbia and attended the funeral. President Willis paid a public tribute to the faithful employee, who had been with the National more than 30 years. This again illustrates that a desirving negro is not without honor in the South.

## Appeal for the Southern F. O. R.

YOUR editorial of February 15, "Sandino's Postscript," is a timely reminder of the important varied services of the Fellowship of Reconciliation. It is indeed tragic that "in the vicissitudes of fortunes," such work has to be suspended at a time when the needs are so challenging.

A group of us in Nashville are tremendously concerned with the future of the Fellowship of Reconciliation in the South. In these difficult and trying days, Howard Kester, the Southern Secretary, is carrying on a heroic fight, in the face of the possible closing of the Southern Office, in making himself available for all kinds of unusual services in times of racial and industrial crises. The local F. O. R. is not only cooperating in aiding the miners in Wilder, Tennessee, but is also cooperating in the defense of the helpless Negroes in the "Lebanon Case". Moreover, white and colored students testify that Howard Kester is a living example of a realistic radical Christian whose influence is much needed.

Some weeks ago, the Nashville group sent out a general appeal to all the Southern members on behalf of the work of the Fellowship of Reconciliation in the South. In spite of the difficult days which all of us are facing, it is encouraging that there are some who believe in the work so tremendously that responses have been received from members to the amount of \$52.50. It is our hope that other members in the South will respond immediately in order to keep the Southern Office of the Fellowship of Reconciliation alive, the work of which, some of us believe, is no where more desperately needed than in this section of the country.

Nashville, Tenn.

JOHN DILLINGHAM.



Improvement of

## INTERRACIAL FRIENDSHIPS

There are many discouraging things which come to light in our interracial life, but too seldom do we stop long enough to pay proper attention to interracial friendships which we notice, but fail to fully appreciate the full significance of.

A few weeks ago Minor Stewart died in Houston. He made a lot of money in his lifetime off of Negroes; but it is also said that he was their friend. At his funeral Bishop Smith is credited with the following story. He said that the last time he talked to Mr. Stewart he literally wept because of the plight of unemployed Negroes in Houston, many of whom he had helped with money, but to whom he wanted to give jobs, but could not.

We should encourage and give proper recognition to interracial friendships.

## Texas, Lone Star State, Grows Bit More Liberal

By Dr. CARTER G. WOODSON

Director of The Association for the Study of Negro Life and History.

When on my way to the Southwest it was an unusual opportunity to stop in New Orleans, that most interesting city of the country. The French quarter, with the old market, European build-

ings, and ever present Latin life, may engage your attention for a season. You are easily impressed with what may be observed at Straight College, at New Orleans University, in the public schools, and in the social and economic life of the people.



When they heard that I was from Washington, the oldest citizens, reaching back into the past, inquired about the nation. They wanted to know whether I had ever seen Judge John W. Rice of Houston and Dr. James A. Cobb, Dr. M. O. Dumas, and Governor P. B. S. Pinchback. I was delighted to say that I had counted these as my distinguished acquaintances and friends.

Baton Rouge, the next stop on my way to Texas, was not much

interesting. The French aspect of the Latin regime is not so evident there, but the progress shown by the state school under the direction of President J. S. Clark invites your delay for a more casual study of what the Negro is doing in Louisiana with the assistance of liberal whites. When I found out, too, that I could proceed from that point to Houston, Texas, in a Pullman I became somewhat disillusioned as to the working of caste in the South.

From Houston I rushed to Prairie View College to be entertained by Principal W. R. Banks and his co-workers. I was favorably impressed with the way they do things.

In Houston, the next day after serving Prairie View, I began to address meetings, both racial and interracial. These had been planned throughout Texas by a committee of citizens sponsoring a state organization of a Southwest branch of the Association for the Study of Negro Life and History. President J. J. Rhoads of Bishop College is the chairman of this committee, and W. L. Davis of Houston is the secretary-treasurer.

The other distinguished citizens co-operating are Principal W. R. Banks of Prairie View, President M. W. Degan of Wiley College, Dr. Richard T. Hamilton of Dallas, and Governor P. B. S. Pinchback. I was delighted to say that I had counted these as my distinguished acquaintances and friends.

Standing room was in demand, and citizens of both races participated. This was followed by other meetings at schools and

churches, at which we had to speak as long as the time could be spared. The whites, expressing interest, requested a part of the time at two of their meetings in Houston. The committee at first refused, but had to yield, for we have long since learned that, when a Southern lady or gentleman requests you to do a thing, you should not reason why; you must do it.

The same sort of program had to be worked out also at other points, like San Antonio, Dallas, Marshall and Fort Worth.

Wherever I went in Texas I was impressed with the fine co-operation of the Negroes in the state. In the North and East Negroes, like sheep, go astray. In the South, and especially in Texas, they work together for the common good. Outstanding men in religion, education and social uplift stand ready at all strategic points to give any worthwhile movement or just cause a hearing. They have their differences and misunderstandings, as we do in other parts, but they have a larger number of thinking men, who are serving the race rather than themselves. If Negroes in the North and East would visit the South, they would learn more of that co-operation, without which we have been struggling in vain.

I was unusually surprised to find the whites so deeply interested in the uplift of the colored people. In the North and East the whites may seek the Negro occasionally to exploit him and to vote him on their side; but, as a rule, they do not care whether the Negro goes up or down. In Texas, however, I found here and there prominent white men and women who go out of their way to help the Negro. At certain points they seem to be more anxious to hear the story of the achievements of the Negro than the Negroes were themselves. They wanted to take me away from meetings where I had to address my own people because they believed that it would do just as much good to tell this story to the whites.

Observing these whites in action, too, I discovered that they are much more liberal than we often say they are. Of course, the provisions for the Jim-Crow are there, and they generally adhere to them. Yet they are inconsistent. For example, the railroad company refused to sell me the usual Lower 13 to go from Houston to Dallas unless I bought two tickets; but the bus line on which I made the trip had me sitting all the way between a white man and a white woman. At times, then, I had to

look for evidence of carrying out the provisions for caste provided by law.

In most cases of the contact of white and colored people in the South you see the opportunity for constructive effort. Few of them think of using the Negroes politically because of their small vote, and the economic exploitation of the Negro in the South is not always the dominant motive in such contacts.

The Northern white man, then, is approached by the Negro for a handout or for a sinecure in return for questionable political service, while the Southern white man seeks him to enhance his social and civic worth by better schools and efficient social welfare agencies. In most of these approaches the Southern white man does not need the Negro except as a desirable citizen so developed as to make a larger contribution to the public good.

Out of such co-operation must come a more constructive program than that of merely using the Negro politically as a means to an end. The political consideration, too, will come in the South as a matter of consequence. Already the Negroes in the South are voting in larger numbers, and the whites of liberal areas, while not advocating it openly, are saying that it is inevitable.

## HOUSTON, TEX.

POST

OCT 19 1933

## Racial Co-operation

THE white and colored races are going to continue to live side by side in Texas. The negro population in the State will increase as the years come though the increase may not be as great as the gain made by the white population. The interests of both races will be served if good relations between the races be encouraged and maintained.

The Texas commission on inter-racial co-operation has for its purpose the development and maintenance of cordial and proper relations between the white and colored races. The commission seeks ways in which the races may be mutually helpful. It would encourage the white people to aid the negro people in their struggle for economic, mental, moral and spiritual improvement. It is concerned with the safeguarding of health among negro people, with promoting the welfare of negro children, and with all the work of aiding the negroes to be more efficient members of society.

Membership in the commission is made up of public-spirited men and women of both the white and

colored people. The organization has already accomplished much in making it easier for the two races to live peaceably together. White members of the body are for the most part Southern born and bred people who understand the race problem from the Southern point of view. The goal of all the membership is to bring about co-operation between the races.

The annual meeting of the commission, scheduled to be held in Houston November 3 and 4, will bring together prominent white and negro leaders, who will

discuss problems relating to race relations in an intelligent and mutually helpful manner.



# Improvement of INTER-RACIAL FRIENDSHIPS

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### HOUSTON, TEX. POST

### OCT 19 1933 Racial Co-operation

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(Houston Post)

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**DALLAS, TEX.**  
**NEWS**

**OCT 4 1933**

## NEGRO IN THE NORTH.

To The News:

In The News, Sept. 29, a statement was made regarding the admittance of a negro infant to a private hospital for whites.

In some respects the attitude taken in the editorial is wise and humane. On the other hand, the allusions to the people of the North in their possible reactions against Southern sentiment toward negro people are out of order. There are many places in the North not admitting colored people. The Southern attitude, as you call it, is not peculiarly Southern. It is largely individual and local. Some people in the South seem to think that all a negro must do is go North and enjoy every social privilege not supposedly accorded in the South. Now, that idea no longer exists in the minds of any people but those who have refused to see any changes in the process of social evolution in the last thirty years. Such unfounded statements serve to keep the South prejudiced against any negro who has lived in the North for

any time and has come South. It is supposed that the negro has met open arms of the white people while in the North and was ushered into every social advantage which, as they would think, resulted in a spoiled black child no longer fit for the Southern habitat. This has not occurred, a fact every Southerner knows if he "knows his North."

The time should come when it will not be necessary for a white man, however good his intentions, to refer to negroes as darkies and midnights. Such epithets serve to breed contempt in the white man toward the negro, and it certainly leaves no good feeling in the negro. It just does not seem the progress and continuity of any people are enhanced on the belittled bodies of others. There is plenty of culture in the world for all. It does not make one's face cleaner by throwing mud on the face of the other. Hatred knows no segregation laws. The thing that will breed it in one group will do so in another. The fundamental tendencies of people are the same. They may respond in different ways due to modifying influences, but the tendency to respond is fundamentally evident.

There is nobody of sound mind in this country who does not concede the white man as the advantaged race. This is so obvious in his economic holdings, political preferment, superior numbers and social background that any reference to it is trite. Then why the allusions? Are they necessary? Why any reference to the case? Is there much ado about a helpless black infant?

C. O. ROGERS.  
900 East Sixth Avenue, Corsicana, Texas.

# AN ALARMING SITUATION

Sometimes we dislike to face facts. They are not pleasant to contemplate, but an understanding of them will often help solve problems which may beset us. Today, Texas is faced with a situation which demands correction. Every citizen must cooperate if we are to save a large portion of our population from want and degradation.

On Dec. 15, 1932, Maury Maverick was appointed by Governor Sterling to make a survey of the destitute people of the state, but particularly in reference to the destitute transient population. The results of this survey reveal a shocking condition. Mr. Maverick reports that there are between 50,000 and 75,000 wholly destitute, shelterless, homeless people within the state of Texas. At least 95 per cent of these people, he reports, are good citizens who wish to work.

In the railroad "jungles," where these wanderers gather, he found an almost unbelievable condition. They were found sleeping under bridges, in freight cars, in shacks, in every conceivable way. Their standard of living was the lowest one can imagine. They were miserable, filthy, hungry, wet, starving and cold. Many of those who inhabit these jungle camps, state Mr. Maverick, are women and children, many more unattached and homeless boys, who live by panhandling and begging, sleep in jails, flophouses, or outdoors in freezing weather. Part of the time they starve; they have no sanitation, wear ragged, filthy clothing which becomes vermin-infested, and are exposed to all sorts of loathsome diseases. The police chase them from one city to another. White women and little girls and boys associate with and live on the same plane with large numbers of negro men who intermingle freely with the rest of the population.

These jungles are not inhabited by worthless hoboese, but these people come from every class, business men, salesmen, lawyers, ex-convicts, and every conceivable strata of American life being represented.

Texas must marshal every resource in an effort to provide for these transient unemployed. Otherwise, they will become a social menace, rebellious, susceptible to radical influences, spreading epidemics, a burden on society. Every welfare organization must mobilize its forces, backed by the state, to care for these wanderers and to discourage this hopeless drifting which has made this condition possible. The presence of these transients in the cities and on the roads is a challenge which must be met.



## David Satterfield

No one can grow enthusiastic over the population of the City Hall, when considered as a whole. The restricted electorate and one party dominance have put into municipal offices a number of office holders who would be a heavy liability to any progressive city. Scattered over the building, however, are officials who have fully measured up to the standard which should be expected of servants of a free people and who are conscious of the great responsibility incumbent upon them as administrators of a free government. Among these is David Satterfield who has recently resigned his position as Commonwealth's attorney of this city.

Generally speaking, Mr. Satterfield has proved himself capable, fair, energetic and honest. Probably not since the time of George D. Wise, who afterwards served in Congress, has Richmond had a more efficient, painstaking and fearless prosecutor than David Satterfield. He carries with him into private practice the profound thanks and wishes of every element of the citizenry of this city.

The Richmond Planet, because of America's illogical race distinctions, is of necessity a special pleader, and in this connection it wishes to join in the chorus of approval which marks the close of this distinguished young Richmonder's public career as State's attorney. Mr. Satterfield has on occasions used terms in his reference to Negroes which did not do him credit, but in view of his outstanding official career, we are forced to the conclusion that these were verbal lapses uttered in unguarded moments. Mr. Satterfield can rest assured that Negroes in Richmond appreciate his services along with other groups of citizens and are hopeful that this is not the end of his official career. His talent and character are needed in official positions of more power and dignity than the one he is leaving.

## HOSPITAL LIFTS RACE BAN TO TREAT BOY

*Journal and Guide*  
St. Elizabeth's forgets  
Exclusiveness In  
Emergency  
9-9-33

Richmond Bureau  
504 N. Third St.  
RICHMOND.—A little 6-year-old colored boy was struck by a bus of the Church Hill-Byrd Park line last week near the corner of Harrison Street and Idlewood avenue. Following the accident, a car belonging to a Mr. Staples was commandeered by A. L. Greenspoon, Jewish merchant, and the child was immediately rushed to the nearest hospital.

The nearest hospital happened to be Saint Elizabeth's, located on the corner of Laurel and Oak Streets, an exclusive white institution located in an exclusive white residential section, only one black from the fashionable Monroe Terrace and the mansion of the late Eppa Hunton, R. F. and P. Railroad president.

## Operated Upon

At the hospital the child was carried immediately to the operating room on the fourth floor. Mr. Staples remained with the child, who was yelling lustily for his mother, while Mr. Greenspoon went to the child's home at 219 South Randolph Street, where he took the boy's mother and a friend in the car and carried them to the hospital.

The boy was treated by the hospital surgeons and turned over to his mother who carried him home. He was later carried to St. Phillips, but is now resting well at his home on Randolph Street.

## Benefactor Speaks

Mr. Greenspoon told a representative of the Journal and Guide that the only thought in his mind was to reach the nearest hospital, as the child was bleeding badly and he did not know how badly he was hurt. The thought that the child would not be admitted on ac-

count of his color never entered his mind, Mr. Greenspoon said.

According to Mr. Greenspoon it developed that the child's grandmother was an employee of the hospital to which he was taken. This was not known at the time the child was admitted into the institution, but no opposition was met at the hospital, according to Mr. Greenspoon.

## RICHMOND OPENS NEW GYMNASIUM WITH DEDICATION

*Guide 10-14-33*  
Rev. C. W. Sheerin is  
Main Speaker At  
Exercises  
*Richmond Bureau*  
504 N. Third St.

RICHMOND, Va. — Dedication exercises in connection with the new "Gym" erected here under the supervision of the Negro Welfare Council, of which the Rev. Chas. W. Sheerin is chairman, were held Thursday, October 5.

An elaborate program had been arranged in connection with the celebration and was carried out by Mrs. Mary V. Binga, who served as mistress of ceremonies. The principal address was made by Rev. Mr. Sheering. The dedicatory prayer was offered by Dr. W. T. Johnson, pastor of First Baptist Church, followed by a selection by the Sabbath Glee Club, under the direction of Joseph Matthews.

The address of Rev. Mr. Sheerin, in which he cited the history of the welfare council and the movement for the erection of the gymnasium, followed. The speaker was loud in his praise of the building committee and others who assisted them.

## Dr. Daniel Responds

Response to the address was made by Dr. R. P. Daniel. The benediction was pronounced by Dr. J. A. Brinkley, of Virginia Union.

The gymnasium was made possible through a campaign conducted under the auspices of the Negro Welfare Council of the Council of Social Agencies in June, 1932. The honor and success of the campaign

is accorded the following committee and the many workers who ably assisted them in their efforts:

John Stewart Bryan, campaign chairman; Arthur A. Guild, campaign director; Mrs. Maggie L. Walker, chairman, colored division; Dr. Leon A. Reid, major, colored division, and Mrs. Alice H. Harris, secretary, colored division.

## Committee Named

The building committee of the Negro Welfare Council included the following: Oliver J. Sands, Jr., chairman; Mrs. June P. Guild, secretary; Prof. C. T. Russell, architect and supervisor of construction; J. Binford Walford consulting architect; Mrs. M. V. Binga, Mrs. Alice H. Harris, Mrs. W. T. Johnson, Mrs. J. Scott Parrish, the Rev. Charles Sheerin, G. A. Peple, Jr., heating engineer; and A. F. Perrin, contractor.

Officers of the Colored Recreation Association are as follows: Mrs. Mary V. Binga, president; E. R. Storrs, vice president; Mrs. Marion Johnson, secretary; Bernard T. Kenney, treasurer.

Board members are Leonard Barcroft, Mrs. Bertha Britton, Dr. Z. G. Gilpin, Mrs. Hannah Johnson, Mrs. W. T. Johnson, Miss Roas Meade, Mrs. Mary Pitman, Mrs. Lucile Reid, Mrs. Eloise Shelton, E. R. Storrs, Mrs. M. V. Binga, A. W. Dandridge, Mrs. Lillian Henderson, Mrs. Marion Johnson, B. T. Kenney, Miss Mary Munford, Mrs. Eunice Pollard, Prof. C. T. Russell, Miss Annie Smith, Dr. J. M. Tinsley, the Rev. J. A. Brinkley, Dr. R. P. Daniel, Mrs. Annie Hughes, Roscoe W. Johnson, Frank H. Lightner, John Neblett, Dr. L. A. Reid, Horace H. Scott, H. H. Southall, Mrs. Ethel Walker.

The staff at the headquarters of the association includes Mrs. Alice H. Harris, supervisor; H. B. Hucles, boys' worker, and Mrs. Sadie Sampson, girls' worker.



## Meetings, Conferences, etc.

## OUR TASK

Dr. Barnhart of Birmingham-Southern College in addressing the Inter-Racial Commission on the subject of "Negro Education and Crime" at the Tuskegee meeting gave the clear view of the sociologist on the effects of education on the rate of crime. *Reporter*

His explanation of criminal behavior as the result of social, educational and political factors, sets the question of remedies fairly before leaders of thought and action. *1-28-33*

His emphasis of ignorance as the leading cause of crime and his recent designation of Birmingham as the murder capital of the country is a charge proven in enough ways to claim special attention. Perhaps, few cities have as much to overcome in this respect as our own. Having been for a long time a center of industrial activity which has attracted labor from the farms of the South there is a denseness of ignorance unusual for cities of its size.

It is a lack of appreciation of his liberties and opportunities that man in the semi-civilized state fails to understand his duties and relationships to society. It is increasingly true when the difference between his mental and social level, as compared with those around him, forms a basis for privileges.

Birmingham has been working steadily on this problem of criminal behavior through its excellent system of schools and according to Dr. Barnhart's findings, this is the factor in social uplift is doing duty on every available opportunity. *Birmingham*

Besides the system of regular schools for the school-age element of the population, provision for adult education in the form of night schools features the educational phase of the work. *etc.*

Hundreds are raised from the level of illiteracy through this means and hundreds of others already literate are brought to a clearer understanding and a more practical view of citizenship.

We know that the task is a great and tedious one but we also have the satisfaction of knowing that one agency in the city's activities is rising to meet it in most of the ways that wisdom and generous sympathy can dictate.

It is our feeling that, if the churches and other organizations along with the police department, were quite so thoroughly sensitive on the possibilities of their good in their immediate field the pace of the progress would be quickened.

It is Birmingham's task to reduce its homicide record.

It is a task worthy of the every-day consideration of all who keep it good and its progress uppermost in their minds.

Columbus, Ga. Ledger  
Wednesday, January 18, 1933

## COMMISSION GETS REPORT

Inter-Racial Body Is Told  
Sinister Alien Influences  
Are at Work in  
Alabama.

Tuskegee, Ala., Jan. 18—(P)—Sin-

problems are human rather than racial. to enable him to live in friendly relations and to make such development as is possible for a race so recently brought to our shores."

There are evidences of sinister, alien influences at work in Alabama. Inflammatory propaganda has been broadcast in many ways, and seemingly with a deliberate purpose to sow the seed of discord and suspicion between the white and colored races. We hope that no false step may be taken by either race at this time which would cause trouble and misunderstanding and bring no happiness to either race.

Burton gave as his reason for resignation, a lack of funds to carry on and concluded that as secretary for 12 of the 14 years of the commission's existence, Alabama citizens had always cooperated in aiding the furtherance of the work.

Montgomery, Ala. Advertiser  
Thursday, February 9, 1933

DR. CALHOUN MAKES  
ADDRESS AT  
COLLEGE

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Thursday, February 9, 1933

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ADDRESS AT  
COLLEGE

"We live in a contracting world in which science has abolished distances and the isolation of peoples," said Dr. O. V. Calhoun presiding elder for the Montgomery district, in an address before Womans College yesterday, in which he appeared in observance of National Interracial Relations Week.

"Science has wrecked the term, 'Splendid isolation,'" said Dr. Calhoun who continued: "The destruction of distance has brought new social conditions to our doors. Science has made us all neighbors; whether we will or not. The next great step is international and interracial adjustment to meet the destruction of distances."

Regarding the conditions pressing for solution, he emphasized: "Certain common interests of mankind most prevail in the world if civilization is to continue. The murder of an obscure prince in 1914 started a world war that gave us this depression. Unless we speedily learn to live better our boasted civilization will be undermined."

Dr. Calhoun set forth that invention had outrun human relations and that the nations must "re-think" their historic attitudes and speedily. "The foundation principles of our civilization is recognition of human personality," said the multi-raced races that make up America."

Concerning the negro in the South, he said that 38 per cent of Alabama South was colored population and that a large part of the progress of the South depended on the gradual uplift and development of the negro. Taking the attitude that the negro was a ward of the white race, he said:

"The negro is not here of his own volition. Our country brought him here in chains as a slave and as a chattel. Our plain duty lies in doing our part

to enable him to live in friendly relations and to make such development as is possible for a race so recently brought to our shores."

Dr. Calhoun felt that the most rapid advancement of the South would come from giving the negro opportunity to keep up with the present stride of progress.

NEW YORK  
WORLD  
*Allegiance*  
JAN 19 1933  
RACIAL TROUBLES FEARED

Alabama Negro Held Target for  
"Sinister Alien Influences."

By the Associated Press.

TUSKEGEE, Ala., Jan. 19.—An attempt by "sinister alien influences" to sow seeds of discord between whites and Negroes was reported to the Alabama Interracial Commission by its secretary, James D. Burton, at the annual meeting here yesterday.

The influences, Mr. Burton charged, were working among Alabama Negroes "seemingly with deliberate purpose" to bring about "discord and suspicion." Burton resigned as interstate secretary, pointing to a lack of funds.

Knoxville, Tenn., Journal  
August 20, 1933

Interracial  
Cooperation

The recent annual meeting of the State Interracial Commission of Alabama calls attention to this organization as evidence of a definite and well organized movement toward new and broad cooperation between the white and the Negro races for the good of both.

The Commission puts itself on record as holding no thought of altering the fundamental relationships between these two wholly unlike people.

Its object is the more reasonable, human, and friendly one of establishing the Negro in his possession of the security of life and health and of economic and personal justice which is his right.

Leaving for other organizations and efforts the matter of the wrongs and disabilities that beset the lives of the poor whites of the entire country, the broadening and helpful intention of this

body is for the better housing of the Negroes, where this is needed, for the better care for their health, and the assuring of better legal service for such of them as are tried for crime.

Since the disastrous days that the Negro was cruelly thrust into self-support and citizenship without training for either, his problem has been one of bitterness and disaster in all too many cases, with ill result to both white and black.

But no serious thinking one of us among the white people of the South can fail to feel the gratitude that is due to the Negro for his service, or to realize the impress upon the speech, tradition, and way of life that has come from our long and friendly affection for him and his for us.

One of the great records of American history is that which tells of the loyalty and self-restraint of the slaves of the old South at the dramatic time of their sudden emancipation from slavery by Lincoln's proclamation.

Hundreds of them staid with the helpless families of masters at the front with the Confederate armies, refusing to leave the old people, the women, and little children to care for themselves, while thousands left their plantation homes and marched over the country in a delirium of freedom, yet not one of them all ever robbed or burned a home, or harmed so much as the hair on the head of one of the countless people at their mercy.

It is doubtful if the world holds such another record.

Descendants of these freed slaves of the '60's are in friendship with the descendants of the white people of those days only by the wisdom and understanding and justice rendered them, or in enmity, by the wrongs that have been allowed to accumulate against them.

In the present day, with the great advance in education and progress of every kind that has been made by the Negro, it is easy to realize the meaning of the Alabama Commission as one of cooperation between the two races, and to agree with the Birmingham Age-Herald that it is "a good fight" this body has taken up; with the Birmingham Post that the Negro should be assured better defense in criminal courts; with the Birmingham News that the purpose of this commission is "broad and human;" and, with the Mobile



Register that the movement brings responsibilities to both sides of the effort, with its promise of confidence and good will not to be denied.

Birmingham, Ala., News  
September 24, 1933

## INTER-RACIAL BODY MAY STUDY CRIME

Formation Of Group Asked  
By Negro Business And  
Professional Men

A statement urging formation of an inter-racial fact finding committee to ascertain facts concerning the wave of crime in Alabama was issued Saturday by a group of Negro business and professional leaders here.

Signers of the statement included T. C. Windham, L. L. Chambliss, P. D. Davis, T. N. Hall, Gains T. Bradford, T. D. Bussy, Walter L. Brown, A. Wendell Ross, H. H. Newsome, Oscar W. Adams, P. F. Clark, A. G. Benning, the Rev. B. F. Mallard and the Rev. T. J. Watkins.

The statement follows: For the protection of the good name of our state, we, the undersigned citizens, do hereby bind ourselves together, and we do call upon the good citizens in every section of this state to join us in a great campaign to ascertain the facts relative to the increase of crime over the state which has reflected against its good name, both at home and abroad.

We recommend the selection of a committee of both white and colored citizens to ascertain the facts regarding this crime wave. It is the purpose of this fact-finding group to discover and then to expose all reliable facts regarding crime in our state and place the responsibility where it should be placed. From the racial angle of this group of citizens we want it positively known that we do not condone crime among us, but we do stand for a fair and impartial trial for citizens of this state alike and do pledge ourselves to such a program.

We regret these outrages in this state, and we are willing to do anything to prevent their recurrence.



Meetings, Conferences, etc.

## Social Leaders Attend Interracial Board Meeting

TUSKEGEE, ALA., Jan. 18.—(Special) The annual session of Margaret Washington Hall at Tuskegee Institute, today was attended by outstanding figures in education and social welfare in Alabama, Georgia and Tennessee.

The features of the morning session were the report of the Interstate secretary, the Rev. Joseph D. Burton, of Oakdale, Tenn. "The Way Out For Industry" was discussed by Charles F. DeBardeleben of the Alabama Fuel and Iron Company, Birmingham, and "The Negro in Agriculture" by T. M. Campbell, extension agent, U. S. Department of Agriculture.

Dr. Glenn, superintendent of schools at Birmingham, who, at the suggestion of Prof. Robinson Brown, of the University of Alabama, temporary chairman presided in the absence of Dr. W. M. Edwards, State chairman, pronounced Mr. DeBardeleben's paper as an outstanding contribution toward the solution of the problems of the present crisis.

"The aim of the Alabama Fuel and Iron Company," said Mr. DeBardeleben, "is to have each operative negro and white, self sustaining. Then in a paper entirely free from generalizations and theory, but replete with facts and figures taken from actual existing conditions, he outlined the following relief program that has been adopted and successfully carried out by his company.

"All employees were retained for part time operations of the mines. The cultivation of garden was made compulsory for each employee, an agricultural expert was employed to direct the operations and 1,000 acres of land put under cultivation. This grew sufficient foodstuff for immediate consumption with surplus of 100,000 quarts canned. A canning expert gave instructions to the housewives and the canning was done in each home. Equipment for farming and canning was furnished by the company. One thousand pigs and 300 milk cows were bought and distributed to be paid for by families as their means permitted. A meat-curing specialist gave instructions that operation with result that each family had meat at actual cost of three cents a pound. Grist mill outfits were placed in each mine village with a total of 2,700 bushels of corn ground. The value of this program in dollars and cents was estimated by the speaker at \$55,000. No form of charity has been received or needed by any employee of this company.

The houses, which are company property needed painting and repairing. The company bought the paint and paid each householder for painting the house he occupied. Ten per cent of the painting was done by the wives while the husbands were in the fields or the mines.

"Our slogan" continued the original

tor of this modern day miracle "Is Help: he white child has about three times as much spent on his education as the colored child, we must expect negro education to suffer considerably. Negro children suffer from a shorter school term. Negro teachers have more pupils and less salary. There has been the progress since 1916, in the State appropriations for negro education.

Each mine village has a nine-month school, sanitary water system, recreation facilities for baseball, tennis and orchestra, as well as lodges and churches.

T. M. Campbell said that agriculture among negroes in Alabama was in about the same condition as the old negro for negro education. who said "I ain't as sick as I thought I was, and I ain't nigh as well as I wish I wuz," and that the advice to remain on the farm at any cost should be given through there are other social factors besides education that must be improved still further if crime is to be reduced lower. All of the evidence at hand points to the fact that the negro, like the white man is a better citizen if he is educated rather than uneducated.

The future of the negro in agriculture depends on whether the white man is willing to put on the scrap heap the wornout methods of the tenant system," he said.

The features of the afternoon session were the addresses by Dr. Kenneth E. Barnhardt, of Birmingham-Southern College, on "Negro Education and Crime," by Miss Louise Krenger, representing Mrs. A. M. Tunstall, State chairman of child welfare, who was unable to be present.

The last speaker of the afternoon was Dr. R. R. Moton, principal of Tuskegee Institute and presented by Dr. Glenn, as the host of the conference. "We have the finest opportunity that God has ever given to show the world that human beings of two different races can be different physically and yet can live side by side in peace and harmony, each doing no violence to the traditions of the other."

"There are many laws that are all wrong, many that I don't like and you don't like, but the Golden Rule is, after all, the law by which we must live. It is higher than any law of man and we must go a little further. Most of us have. We must treat our neighbor not only as well as we treat ourselves but better."

Dr. Barnhardt in his paper was emphatic in his denial of the existence of a crime wave or an increase in crime among negroes.

Investigations in many fields prove that so many negroes were in jail because (1) they are unable to pay fines, (2) to employ expert lawyers, (3) the negro is not always given a fair trial, Dr. Barnhardt said.

Most crimes, he stated, were committed by the ignorant, and said much of the negro crime in Alabama and in the South can be traced to the 31 per cent (1920) who are illiterate in Alabama and the large group who have received less than a fifth grade education.

Usually the persons lynched are very ignorant, and these who do the lynching are without much education.

"The negro still suffers several kinds of educational inequalities as long as

talk by Charles D. DeBardeleben, of the Alabama Fuel & Iron Company, of Birmingham, who said the aim of his organization was to have "each operative, negro and white, self-sustaining."

In the company's effort to make each operative self-sustaining, DeBardeleben outlined a relief program which he said had been carried out successfully by the organization. The program included regulations making it compulsory for each employee to cultivate gardens and numerous production methods of foodstuffs. He estimated the value of the program at \$55,000 and said that "no form of charity has been received or needed by any employee of the company."

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"The Negro in Agriculture" was the subject of an address by T. M. Campbell, extension agent of the United States department of agriculture. He said that agriculture among negroes in Alabama was "in about the same condition as the old negro who said, 'I ain't as sick as I thought I was, and I ain't nigh as well as I was.'" He said advice to remain on the farm at any cost should be given in moderation.

"The future of the negro in agriculture," he said, "depends on whether the white man is willing to put on the scrap heap worn out methods of the tenant system," adding that "negro churches and schools are 25 years ahead of negro homes."

Afternoon speakers included Dr. Kenneth E. Barnhardt, of Birmingham-Southern College, whose subject was "Negro Education and Crime;" Miss Louise Krenger, representing Mrs. A. M. Tunstall, state chairman of child welfare, and Dr. R. R. Moton, principal of Tuskegee Institute.

Dr. Moton said "We have the finest opportunity that God has ever given to show that human beings of two different races can be different physically and yet live side by side in peace and harmony, each doing no violence to the traditions of the other."

He said there was no increase in crime among negroes, and that investigations had shown many negroes are in jail "because they are unable to pay fines; unable to employ expert lawyers, and not always given a fair trial."

The commission elected Dr. H. M. Edmonds state chairman.

## INTER-RACIAL COMMISSION HEARS DR. BARNHART

Reporter

Tuskegee, Ala., Jan. 18.—Crime, to a large extent, may be traced to lack of education, Dr. K. E. Barnhart, professor of sociology at Birmingham-Southern College, told the Alabama Inter-Racial Commission in the fourteenth annual conference here Wednesday in the final address of the session. 1-21-33

During the forenoon the commission heard the report of Dr. Henry M. Edmonds, Birmingham, chairman, in which he described welfare work among Negroes of the state, and James D. Burton, Oakdale, Tenn., who tendered his resignation as secretary.

Other speakers during the day were Mrs. Alfred Tunstall, director of child welfare in Alabama; Charles F. De-



DR. HENRY M. EDMONDS  
Re-elected Chairman of the Alabama  
Inter-Racial Commission.

Bardeleben, Birmingham, and T. M. Campbell, of Tuskegee Institute where the sessions were held.

## ALABAMA'S CONFERENCE ON NEGRO PROBLEMS

Leaders of Both Races Speak  
at Tuskegee on Vital  
Questions.

TUSKEGEE, Ala., Jan. 18.—(AP)—The Interracial Commission of Alabama met in annual session here today with important figures in education and social welfare of Alabama, Georgia and Tennessee in attendance. A feature of today's meeting was a



Taking as his subject "Negro Edu 1927 showed a net increase of 12,368 white persons, or 196 per cent, and discussed the findings of statistical study. for the same period a net decrease of 391 Negroes, or 2 per cent. In 1928 and 1929 we still find an increase for whites and a decrease for Negroes.

#### Environment Factor

"We are coming to realize more and more that it is not race, primarily, which explains criminal behavior, but rather economic, political, social, educational and other environmental factors," he said. "We do not know positively yet to what extent mental factors play a part in the commission of crime, but we do know that mental tests given to all prisoners in Sing Sing in 1930, showed only 25 per cent of them were of normal mentality.

"Most crime is committed by illiterate or poorly educated persons. The records of all penal institutions show that few prisoners have received more than a fifth grade education, and many have received no education in whatever. . .

"Much of the Negro crime in Alabama, and in the South, can be traced to the 31 per cent (1920 census) who are illiterate in Alabama, and to a still larger group in the race who have received less than a fifth grade education."

Lynchings occur "almost invariably in the most illiterate counties of each state," Dr. Barnhardt said the Southern Commission on the study of lynchings found in its investigation.

#### Birmingham Homicides

Studies of homicides in Birmingham, Dr. Barnhart said, revealed "but a very few of the murders were found to be by the illiterate, or poorly educated, as well as the persons murdered."

"The fact that the Negro homicide rate is nearly eight times that of the white race may not be due to race primarily, but to a lack of education. As a matter of fact, it is not only the illiterate or poorly educated Negro who commits murder, but also the illiterate or poorly educated white person."

Police are more suspicious of the Negro than the white man, and hence arrest him more frequently.

"In some cases Negroes are actually 'framed,'" Dr. Barnhart said. "It must be remembered that usually Negroes are less able to employ expert lawyers than the white man. It is also true that the Negro is given the largest percentage of his imprisonment for crimes which call for a fine which he is unable to pay. This is especially true during the depression."

"The number of persons sent to jails in Alabama between 1915 and

Moton was present together with a large number of other prominent citizens, and spoke.

The meeting was very well attended. Nearly every section of the state was represented.

## ALABAMA'S CONFERENCE ON NEGRO PROBLEMS

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"The future of the negro in agriculture," he said, "depends on whether the white man is willing to put on the scrap heap worn out methods of the tenant system," adding that "negro churches and schools are 25 years ahead of negro homes."

Afternoon speakers included Dr. Kenneth E. Barnhardt, of Birmingham Southern College, whose subject was "Negro Education and Crime," Miss Louise Krenger, representing

name published.

This notice would be to him a badge of honor, a reference of manly behavior through life. It will also be an encouragement to other Negroes similarly placed.

Just plain justice to give an honorable Negro honorable mention.

#### BETTER RELATIONS COMMITTEE,

Mrs. Harwell Smith, chairman.

Montgomery, Ala., Jan. 18, 1933.

Irs. A. M. Tunstall, state chairman of child welfare, and Dr. R. R. Moton, principal of Tuskegee Institute.

Dr. Moton said "We have the finest opportunity that God has ever given to show that human beings of two different races can be different physically and yet live side by side in peace and harmony, each doing no violence to the traditions of the other."

He said there was no increase in crime among negroes, and that investigations had shown many negroes are in jail "because they are unable to pay fines; unable to employ expert lawyers, and not always given a fair trial."

The commission elected Dr. H. M. Edmonds state chairman.

Birmingham, Ala., News

Jan. 18, 1933

#### NORTH HIGHLAND METHODIST

Woman's Missionary Society has arranged an inter-racial program for the bi-monthly meeting Monday at 11 a.m. President Ryan, principal of the Tuggle Institute, with a quartet and several children from the Bulah Moore Nursery, will furnish the program.

Rev. Albert Branscomb, pastor, will occupy his pulpit Sunday at 11 a.m. and 7:45 p.m. Rev. Harry Whitehead, associate pastor, will teach the Brotherhood Class.

### MONTGOMERY, ALA. ADVERTISER

JAN 20 1933

#### RECOGNITION FOR NEGRO HEROES

Editor The Advertiser:

We, a group of interested women, note with satisfaction the spirit of friendship and cooperation which exists between the whites and the Negroes of Montgomery. No race friction here!

We also note with pride the many recent cases mentioned in The Advertiser where white persons set upon by Negro thugs have been rescued by some passing Negro.

Often the rescuer has to put up a hard fight or risk his life, in saving a white woman or man from an assailant of his own race.

In the newspaper account of these rescues, we note that the rescuer is generally said to be only "a Negro." His name is seldom given. The brave man gets no credit for his act.

Men like these who fight for white people against assailants of their race are particularly brave.

If among those nine Scottsboro men there had been two or even one who had had the courage to fight for a white woman, the whole aspect of the case might have been changed. Yet out of nine not one was man enough to speak a word or lend a helping hand to the helpless girls.

What we the Committee on Better Relations request is that the Negro hero who fights against Negroes to help a white person shall be given the credit of the act by having his



Race Relations, 1933

Meetings, Conferences, etc.

Alabama.

## EXPERT TRACES CRIME TO LACK OF EDUCATION

Inter-Racial Commission Told Of Efforts Under Way To Improve Conditions Among Negroes; "Sinister Influence" Is Charged

TUSKEGEE, Ala., Jan. 18—(AP)—Crime, to a large extent, may be traced to lack of education, Dr. K. E. Barnhart, professor of sociology at Birmingham-Southern College, told the Alabama Inter-Racial Commission in the fourteenth annual conference here Wednesday in the final address of the session.

During the forenoon the commission heard the report of Dr. Henry M. Edmonds, Birmingham, chairman, in which he described welfare work among Negroes of the state, and James D. Burton, Oakdale, Tenn., who tendered his resignation as secretary.

Burton's report told of "sinister alien influences" among the Negroes of Alabama "seemingly with deliberate purpose to sow seed of discord and suspicion between the white and colored races."

Other speakers during the day were Mrs. Alfred Tunstall, director of child welfare in Alabama; Charles F. DeBardleben, Birmingham, and T. D. Campbell, of Tuskegee Institute, where the sessions were held.

Taking as his subject "Negro Education and Crime," Dr. Barnhart discussed the findings of statistical study.

### Environment Factor

"We are coming to realize more and more that it is not race, primarily, which explains criminal behavior, but rather economic, political, social, educational and other environmental factors," he said. "We do not know positively yet to what extent mental factors play a part in the commission of crime, but we do know that mental tests given to all prisoners in Sing Sing in 1930, showed only 25 per cent of them were of normal mentality."

"Most crime is committed by illiterate or poorly educated persons. The records of all penal institutions show that few prisoners have received more than a fifth grade education, and many have received no education whatever. . . .

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Lynchings occur "almost invariably in the most illiterate counties of each state," Dr. Barnhart said the Southern Commission on the study of lynchings found in its investigation.

### Birmingham Homicides

Studies of homicides in Birmingham, Dr. Barnhart said, revealed "all but a very few of the murders were found to be by the illiterate, or poorly educated, as well as the persons murdered."

mission's existence, Alabama citizens had always cooperated in aiding the furtherance of the work.

"The fact that the Negro homicide rate is nearly eight times that of the white race may not be due to race primarily, but to a lack of education. As a matter of fact, it is not only the illiterate or poorly educated Negro who commits murder, but also the illiterate or poorly educated white person."

"Until we reduce materially the existing number of illiterate white in Birmingham, some 1,200 persons, according to the 1930 census, and the 12,000 illiterate Negroes, we may expect the rate of homicide in Birmingham to continue high. This is a partial clue to the fact that Birmingham had the highest rate of homicide of any city in the world in 1931."

Dr. Barnhart discussed statistical studies of the amounts spent on Negro and white education, on a per capita basis, to show the handicap Negroes faced.

Concluding he said, "we may say that education tends to decrease the amount of crime in all races. Although there are other social factors besides education that must be improved still further if crime is to be reduced lower. . . ."

### Stabilize Opinion

"It is hoped that the state meeting today between the two peoples may help to stabilize public opinion, and to make progress toward right relations very definite," Burton said in his report. "This is not a movement which sows the seed of discontent, unrest and suspicion between the races; neither does it paternalize the Negro; it is one which implies and carries responsibilities of the two races, one toward the other, and through this method confidence and good will is established. Most of our problems are human rather than racial."

"There are evidences of sinister, alien influences at work in Alabama. Inflammatory propaganda has been broadcast in many ways, and seemingly with a deliberate purpose to sow the seed of discord and suspicion between the white and colored races. We hope that no false step may be taken by either race at this time which would cause trouble and misunderstanding and bring no happiness to either race."

Burton gave as his reason for resignation a lack of funds to carry on and concluded that as secretary for 12 of the 14 years of the com-



Meetings, Conferences, etc.

Denver Observes

Race Relations Week

Black History

DENVER, Colo., Mar. 2.—The proclamation of Governor Edwin C. Johnson calling attention to the importance of observing in a more general way the annual Race Relations week of the Commission of the Federal Council of Churches, was responsible for added attention to the unusual program which was planned by the Denver Interracial Commission. The services of Dr. Chas. S. Johnson, head of the department of social sciences of Fisk University and noted research scholar, was secured for a period of one week which he spent with various groups of citizens and students of the colleges of the state.

Dr. Johnson's most important utterances were before an audience which completely filled the large Trinity church in the downtown section Sunday night, Feb. 12. His subject was "The End of an Era" and the speaker denounced in very strong terms racial antipathy and prejudice. He declared that race prejudice was gradually undermining the social structure and leading to corruption in civic life and at the same time serving to retard the expected progress which could be made in education. He decried the fact that children were continually instilled with racial prejudice which they did not feel, and in conclusion said: "But just as in religion, the day of witch burning has passed and as in education, women no longer are prohibited from entering college, so has the day passed when the cranial angle determines the capacity for mental development and the measure of opportunity for cultural advancement and expression."

During the week the Commission planned for a series of discussion group meetings over which Dr. Johnson presided. A large number of citizens, including business and professional men, social workers and others attended and engaged in the frank review of the causes of racial friction and the necessity for a new program in the field of interracial matters.

On Thursday Dr. Johnson journeyed to Greeley, where the State Teachers College is located, and spoke to more than eighteen hundred students in the huge gymnasium of the institution. He was tendered a luncheon by the Sociological Club and later presided over a seminar at the Teachers Club. He also addressed audiences at Manual high school, Denver University, and Colorado Women's Col-

lege. The record kept by the secretary of the Commission showed that Dr. Johnson spoke to more than six thousand people during his week's stay in Denver, and the members of the Commission are planning to follow up the series with a number of practical moves based on the findings of the discussions. Dr. Johnson left Denver last Saturday to return to his duties at Fisk University.

GOVERNOR PROCLAIMS  
RACE RELATIONS WEEK

First and Only Governor To Issue  
Such a Proclamation in the Interest of Better Race Relations.

DENVER, Colo., Feb. 27.—The observance of Interracial week was greatly stimulated by a proclamation which has been issued by Governor Edwin C. Johnson, which is said to be the first time a Governor of any state has issued such a proclamation.

EXECUTIVE ORDER PROCLAMATION

RACE RELATIONS WEEK  
WHEREAS, the Federal Council of Churches of Christ in America, through its committee on Race Relations, has designated the week beginning Sunday, February 12th, as Race Relations Week; and,

WHEREAS, the committee has requested churches and other organizations interested in the promotion of better understanding among the different racial groups that make up our citizenship to take note of the occasion and observe it in a fitting manner.

THEREFORE, I, Edwin C. Johnson, Governor of the State of Colorado, do hereby set apart the week of February 12 to 18, inclusive as

RACE RELATIONS WEEK  
for consideration of interracial relations.

GIVEN under my hand and the Executive Seal this Ninth day of February A. D. 1933.

Edwin C. Johnson, Governor



Race Relations - 1933

Meetings, Conferences, etc.

Florida

## CONFERENCE FOR NEGRO MONDAY

Rollins Will Sponsor  
Vocational

A public meeting in the interest of vocational education for negroes will be held in Knowles Memorial chapel at Rollins college Monday night, at 8:15. The meeting is announced as the second session in the two-days' conference sponsored by Rollins.

The program Monday night will include organ music, spirituals and addresses by representatives of several educational funds. Dr. Hamilton Holt, president of Rollins, will preside, and the broad subject of "Need of Vocational Education in Florida," will be discussed by Dr. Thomas Jesse Jones, director of the Phelps-Stokes fund; Pres. Arthur Howe of Hampton Institute; S. L. Smith, director for the south of the Rosenwald fund; Principal L. E. Hall of the Hungerford school; and Dr. Richard Wright, chairman of the executive committee for the conference.

The two-days' conference begins Monday afternoon with a session at the Hungerford school in Eatonville, with Prof. Ralph Reed Lounsbury of Rollins, presiding. The "Story of Hungerford," will be told the delegates by Dr. C. A. Vincent, chairman of the board of trustees of Hungerford. "Aims and Methods of Vocational Education," will be discussed by Dr. Arthur D. Wright, president of the Slater and Jeanes funds; Pres. J. R. E. Lee, Florida A. and M. college for negroes; and Dean W. T. B. Williams, Tuskegee Institute.

Delegates to the conference will include Dr. Charles W. Dabney, former president of the University of Tennessee; Fred McQuistion, executive agent of the Association of Colleges and Secondary Schools of the Southern States, Nashville; Walter B. Hill, field assistant of the General Education Board of New York, Richmond, Va.; Leo Mortimer, Favrot, former state agent for rural schools for negroes in Louisiana; J. C. Dixon, super-

visor of negro education of Georgia, Atlanta; D. E. Williams, state agent for negro rural schools, Tallahassee; Dr. Kenyon L. Butterfield, former president of Michigan A. and M. college; Dr. Albert Shaw, editor of "Review of Reviews," and Frank K. Rogers, former treasurer of Hampton Institute.

St. Petersburg, Fla., Times

December 20, 1933

## INTER-RACIAL GROUP TO REORGANIZE TODAY

The Inter-Racial Relations committee will meet in Mayor Blanc's office at 4 o'clock this afternoon for the purpose of reorganizing.

The special council committee on the subject, dismissed from duty when the standing committees were named recently, will meet with outside members for the last time today.

Council members include Chairman John S. Smith, A. J. Wood and Frederic W. Webster. Citizen members are W. L. Straub of The Times, L. B. Brown of the Independent, R. H. Thomas, L. D. Childs and three negroes.



Meetings, Congresses, etc.

## Interracial Group Meets To Form Permanent Body

*Kansas City, Mo.*  
7-7-33.  
A group of persons, white and Negro, interested in organizing a local branch of the national Continental Congress for Economic Recovery, held in Washington May 6 and 7, met Monday evening, May 26, at the home of Mr. and Mrs. A. B. O'Hara, white, 2322 Askew avenue.

The meeting was called by the Rev. Homer Martin, pastor of the Leeds Baptist church, white, by authority of the local Socialist party.

*Kansas City, Mo.*  
The national Socialist party sponsored the national Continental Congress, composed of farmers and workers all over the country who met for the purpose of winning "for all men, women and children in the nation true freedom, freedom from poverty, hunger and economic insecurity."

Representatives came from progressive organizations of farmers, responsible organizations of labor and unemployed persons, cooperative societies, Socialist and Farmer-Labor parties, single taxers and other liberal political groups and labor and fraternal bodies. Absolutely no color line exists in the congress.

At this time a resolution was passed urging that the Scottsboro boys be immediately released in view of evidence of their innocence and demanded that if they are tried again that the jury include qualified members of the Negro race. More than 3000 delegates unanimously passed this resolution.

The national organization urged the formation of state Continental Congresses. In conformity with this suggestion, a Missouri state Continental Congress will be held in Columbia, Mo., July 3 and 4. At Monday's meeting the Rev. Mr. Martin urged persons present to suggest that organizations to which they belong send delegates to the state meeting.

Organizations represented were the Y.W.C.A., the Socialist party, several churches and the Negro newspapers. A second meeting will be held tomorrow evening at the home of George A. Leppert, 3229 Flora avenue.

All persons, white or colored, interested in perfecting a local Continental Congress are welcome to attend.



Meetings, Conferences, etc.

Fayetteville, N. C. Advocate

June 8, 1933

# Annual Meeting Commission On Interracial Cooperation

The Report of North Carolina And Virginia — Fairness Show  
In The Treatment of the Negro.

(By L. R. Reynolds, Director)

While those of us who have sent; everyone took a lively interest in the discussions; nothing of importance, we was said about "coal", but a few hope, would like to give a de-tailed account of all these ex-periences, we recognize this re-ported if read at all will have to be the same state last fall, ten Ne-condensed for the busy layman-groes were refused the privilege who will not be able to give much of registering to vote on the time to do. For this reason, we ground that they did not have have selected what to us seem the sufficient scholastic qualifica-tions. The situation was inves-tigated by a local white commit-tee—of activities: Adjustments, which tee—one member being a Con-can be made by the conference federate officer; it was found of the best representatives of that three of those refused were both races, securing a trustworthy college graduates and one holds record of the actual facts and the Master's Degree; satisfactory, then reviewing them in the spirit adjustments were made and all of fairness and reasonableness; were permitted to register and the other, Educational Projects, vote. It was learned later that which look toward changing atti-tudes and breaking down preju-dice. A sampling of both is given for illustration.

A—In the Realm of Adjust-ments: These are selected from a larger list of "cases" briefly de-scribed as follows:

Cases No. 1.—The School Board had never furnished any fuel or incidentals for a certain high school — the only one in the county for Negroes — a pri-vate insitution which had per-mitted the students to come from the city and county, without tu-ition charge (The City pays some of the teachers). An excellent conference was held; the leading citizens of both races were pre-

but were quite willing to drop the matter when it was discovered that the problem could be han-dled by peaceable means.

Case No. 3—Negro Boy Scouts in two cities were not getting a square deal. Local committees or individuals in each instance were able to get satisfactory adjust-ments.

Case No. 4—A Girl Scout Troop —the first one for Negro girls south of Philadelphia—was or-ganized in Richmond as the re-sult of the efforts of several agencies; we helped to work on it both locally and nationally.

Case No. 5—In arranging for a conference to hear a speaker of

international reputation on a subject of vital importance to Ne-groes as well as white people, the promoters of this conference ov-erlooked inviting any colored rep-resentatives; by a little telephon-ing, this was corrected—and 60 of the 300 present were colored citizens.

Case No. 6—A Virginia Corpo-ration dismissed sixteen or twen-ty of its colored employees; the matter was gone into; all thego-

facts learned; certain suggestions were made and the whole problem was discussed with a Negro pro-fessor from the University in that city; a careful case study was made by the class in Sociology at that institution—and this was submitted in a report to the manager with certain sugges-tions; some of these were accept-

ed — the result was to greatly improve the feeling on both sides 1—A High School Project—made by the class in Sociology in-pecially among white schools. A Principals' Conference will deal with this project through the reg-ular school activities. Too long a story for this report.

Case No. 7—The car of a pro-fessor in this same University col-lided with a car driven by a white man; an altercation ensued; the Negro was shot through the shoulder; we did all we could to see that he was fairly treated in the court.

Case No. 8—We caused the evidence in the case of a young Negro sentenced to die in the electric chair, to be reviewed by an attorney, a member of the commission, who was convinced that the youth should not pay the death penalty; the case was called to the attention of the Governor and the sentence was commuted. Of course, no fee was charged, but the usual cost of the Commission's budget these two states for a year—never a word of publicity!

Case No. 9—A Negro is under indictment for a capital offense We brought the case to the attention of the Legal Aid Clinic of Duke University Law School. Their cooperation is given with-out charge and they are work-

ing a kind of "nervous system" that will give us quick contact with the remotest part of each state — a kind of "electric sys-tem" that will carry communica-tion both ways.

4—A Speakers Bureau—both for radio and visible audiences is already rendering an excellent service. This is being further strengthened.

5—Summer School Programs—in all institutions conducting such schools for Negroes in 1932—with educational content; 1933 will see this program include such schools for both races in both states. This project really de-serves a fuller report. Besides the visitors appearing on these programs, many of the leading citizens of local citizens of local communities where these prog-rams were given took an active part.

6—White schools and colleges furnished 35 engagements for the use of Hampton Institute Quar-tet; this musical program was in-terpersed with as much speak-ing as we dared; Mr. Robert Pope, of last year's graduating class in the School of Business, was one of the speakers, and he was un-iversally well received by students and faculty. The first two weeks of March were used for this tour of the colleges. The approximate attendance was 25,000. More than 6,000 pieces of printed mat-ter were used.

7—Discussion outlines on race relations. We prepared this study at the invitation of the Virginia State Y. M. C. A., and it has been used by more than 100 Hi-Y leaders in that many different points, providing an audience of more than 3,000 high school stud-ents. Several "kits" of printed matter have been distributed in this way.

8—Letters have gone to four sheriffs commending them for their alertness in outwitting threatened mobs.



9—We gathered the facts in same city we helped to raise the case of a Jewish lad who \$15,000 for a gymnasium and saved the lives of three men at Health Center for Negroes. rooned on an island in James River — one white and two colored — and these facts have been presented to the Carnegie Depression on the Negro." Dr. Hero Fund Commission asking an award for this lad who risked his life for humanity.

10—A special planning committee in each state is rendering valued service in helping to shape policy and discover and use the special skills of a growing number of interested volunteers. Special effort is being made to enlist men and women of potential leadership.

**MISCELLANEOUS:** session at Washington and Lee Governor's Commission of 500 University in May. A group of Governor Gardner, of North Carolina, at the request of the Virginia Executive committee in that state, designated some of the most representative citizens of both races to constitute the membership of the larger commission. This interestingly enough we now will need little comment.

have more than 600 who were happy to accept this appointment. Contrast this fact with the small number of perhaps twenty designated by Governor Morrison 14 years ago, and you can appreciate the growth toward a more popular movement. A great deal more should be said about the significance of this movement even in the very difficult year of which is respected by the State 1932, were able to conduct the departments of both states and home place at Buffalo, where has gained the confidence of the leading citizens in both races.

**FINANCE**—Last but by no means least two important statements must be made on this subject; First, these two states, even in the very difficult year of 1932, were able to conduct the departments of both states and home place at Buffalo, where has gained the confidence of the leading citizens in both races.

Local Committees: These local groups can so easily become quiescent; we have, however, been able to see more evidence of real life and activity than in recent years; and they are directing their attention to concrete needs rather than merely talking about them. A recital of some of these will be listed under "cases."

State and regional conferences have stimulated more aggressiveness in remote communities as well as in the more populous centres.

In the fall of 1932, we helped with our committee in the active campaign with the Richmond Community Fund, in which a goal of more than \$600,000 was achieved; last summer, in the



# Race Relations-1933

## Meetings-Conferences, etc.

### Race Relat'ns

February 12

### Churches Asked to Stress

This Subject On

### THIS PARTICULAR DAY

### Observance To Be National-ly Carried Out

New York, Jan. 8—Churches and other religious organizations of 26 Protestant denominations and co-operating religious bodies of America are called to observe Race Relations Sunday, February 12, by the Race Relations Department of the Federal Council of Churches. Dr. George E. Haynes, executive secretary, in a message made public here today. The department has published information and plans for the observance of the day that are being widely used by religious groups throughout the nation.

"In these days of unemployment," says the message in part, "many racial groups, particularly Negroes, American Indians, Mexicans and Orientals, suffer even more acutely than other distressed people because of the added hardships due to racial prejudice and antagonism. Subtle race prejudice now permeates all ranks of our society even including the churches. As members of churches and allied organizations we are called upon to exert ourselves as never before to prove our belief in peaceable means of bringing social changes and of settling racial conflict."

"The churches can meet the problem by giving active support to the principle that workers in industry and business be employed and rewarded on the basis of ability and not on race or color; by demanding equality of all before the law and insisting upon impartial trial of all persons accused of crime; by working to remove racial discrimination from all public conveniences, and from cultural facilities such as libraries, parks and playgrounds; by seeing that representatives of racial groups share in plans and activities for health, housing and other community improvements; by habitual action based upon the belief that God is no respecter of races and colors but loves all men whether black, white, red or brown."

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### RACE RELATIONS

SUNDAY FEB. 12TH

Twenty-six Protestant Denominations Called To Observe Day

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### Annual Meeting, Commission On

### Interracial Cooperation, April 18-19

Report of North Carolina and Virginia

L. R. Reynolds, Director

While those of us who have been busy with many things of interest and some importance, we hope, would like to give a detailed account of all these experiences, we recognize this report if read at all will have to be condensed for the busy layman who will not be able to give much time to it. For this reason, we have selected what to us seem the most significant things. In the main, those fall into two groups of activities: Adjustments, which can be made by the conference of the best representatives of both races, securing a trustworthy record of the actual facts and then reviewing them in the spirit of fairness and reasonableness; the other, Educational Projects, which look toward changing attitudes and breaking down prejudice. A sampling of both is given for illustration.

A—In the Realm of Adjustments: These are selected from a larger list of "cases" briefly described as follows:

Case No. 1—The School Board had never furnished any fuel or incidentals for a certain high school—the only one in the county for Negroes—a private institution which had permitted the students to come from the city and county, without tuition charge (The City pays some of the teachers). An excellent conference was held; the leading citizens of both races were present; everyone took a lively interest in the discussions; nothing was said about "coal," but a few days later the Superintendent sent over 40 tons of coal!

Case No. 2—In another city in the same state last fall, ten Negroes were refused the privilege of registering to vote on the ground that they did not have sufficient scholastic

qualifications. The situation was investigated by a local white committee—one member being a Conference officer; it was found that three of those refused were college graduates and one holds the Master's Degree; satisfactory adjustments were made and all were permitted to register and vote. It was learned later that the colored citizens had employed counsel to take the case to court, but were quite willing to drop the matter when it was discovered that the problem could be handled by peaceable means.

Case No. 3—Negro Boy Scouts in two cities were not getting a square deal. Local committees or individuals in each instance were able to get satisfactory adjustments.

Case No. 4—A Girl Scout Troop—the first one for Negro girls south of Philadelphia—was organized in Richmond as the result of the efforts of several agencies; we helped to work on it both locally and nationally.

Case No. 5—In arranging for a conference to hear a speaker of international reputation on a subject of vital importance to Negroes as

well as white people, the promoters of this conference overlooked inviting any colored representatives; by a little telephoning, this was corrected—and 60 of the 300 present were colored citizens.

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Case No. 9—A Negro is under indictment for a capital offense. We brought the case to the attention of the Legal Aid Clinic of Duke University Law School. Their cooperation is given without charge and they are working with some colored attorneys interested in the case.

Case No. 10—In three or four cities, serious trouble has arisen with some member of the Police Department; in some instances, no doubt great injustice has been practiced; our committees have used great discretion in helping to work out some



of these with the hope that these offenses will not be repeated—and so the list could go on.

B—Projects Involving Educational Processes: About all I can do is merely to list them. Here are a few:

1—A High School Project—especially among white schools. A Principals' Conference will deal with this project through the regular school activities. Too long a story for this report.

2—A Traveling Library consisting of selected books by Negro authors; Special "kits" made in the shops of the Trade Schools; these volumes will go to all the white colleges—especially the smaller ones—as source material and we believe will help to create a more sympathetic attitude.

3—An Interracial Hand Book—one for each of the 100 counties in each state—has been put in loose-leaf form for building up important information; it will contain, eventually, much reliable data and factual material on the Negro people of each county; of the state, of the region, etc. It will contain practical suggestions to local groups; it will carry the names and addresses of all Commission members; a list of available speakers; a brief bibliography; a list of important committees with special projects undertaken; a brief Historical Sketch; a Letter from Governor O. Max Gardner—and this will give us a fairly accurate picture of the state in each instance. A Custodian will have charge of this Hand-Book; and with a reliable contact in each county, we feel that we are laying a kind of "nervous system" that will give us quick contact with the remotest part of each state—a kind of "electric system" that will carry communication both ways.

4—A Speakers Bureau—both for radio and visible audiences is already rendering an excellent service. This is being further strengthened.

5.—Summer School Programs—all institutions conducting such schools for Negroes in 1932—with educational content; 1933 will see this program include such schools for both races in both states. This project really deserves a fuller report. Besides the visitors appearing on these programs, many of the leading

citizens of local communities where these programs were given took an active part.

6—White Schools and Colleges furnished 35 engagements for the use of Hampton Institute Quartet; this musical program was interspersed with as much speaking as we dared; Mr. Robert Pope, of last year's graduating class in the School of Business, was one of the speakers, and he was universally well received by students and faculty. The first two

weeks of March were used for this tour of the colleges. The approximate attendance was 25,000. More than 6,000 pieces of printed matter were used.

7—Discussion Outlines on Race Relations. We prepared this Study at the invitation of the Virginia State Y. M. C. A., and it has been used by more than 100 Hi-Y leaders in that many different points, providing an audience of more than 3,000 high school students. Several "kits" of printed matter have been distributed in this way.

8—Letters have gone to four sheriffs commending them for their alertness in outwitting threatened mobs.

9—We gathered the facts in the case of a Jewish lad who saved the lives of three men marooned on an island in James River—one white and two colored—and these facts have been presented to the Carnegie Endowment Fund Commission asking an Award for this lad who risked his own life for humanity.

10—A Special Planning Committee in each state is rendering valued service in helping to shape policy and discover and use the special skills of a growing number of interested volunteers. Special effort is being made to enlist young men and women of potential leadership.

#### Miscellaneous:

Governor's Commission of 500: Governor Gardner, of North Carolina, at the request of the Executive Committee in that state, designated some of the most representative citizens of both races to constitute the membership of this larger commission.

Interestingly enough we now have more than 600 who were happy to accept this appointment. Contrast this fact with the small number of perhaps twenty designated by Governor

Morrison fourteen years ago, and you can appreciate the growth toward a more popular movement. A great deal more should be said about the significance of this movement which is respected by the State Departments of both states and has gained the confidence of the leading citizens in both races.

Local Committees: These local groups can so easily become quiescent; we have, however, been able to see more evidence of real life and activity than in recent years; and they are directing their attention to concrete needs rather than merely talking about them. A recital of some of these will be listed under "cases." State and regional conferences have stimulated more aggressiveness in remote communities as well as in the more populous centres.

In the fall of 1932, we helped with our committee in the active campaign with the Richmond Community Fund, in which a goal of more than \$600,000 was achieved; last summer, in the same city we helped to raise \$15,000 for a gymnasium and Health Center for Negroes.

A special committee has been working for sometime, gathering the facts on the "Effects of the Depression on the Negro." Dr. Guy B. Johnson, of the University of North Carolina, conducted such a study in that state; his paper was presented and discussed at our annual conference in Raleigh in January; it is being given before other social welfare groups in that state and he has been invited by the Virginia Social Science Association and the State Conference for Social Work to read this paper before a joint session at Washington and Lee University in May. A group of Negro social science teachers in Virginia will make a preliminary report on this subject at the Interracial State Conference on April 24.

Another committee is making a "Spot Map" of Library Service in Virginia open to Negroes. This will need little comment.

Still another group is working with Chambers of Commerce and Real Estate Boards trying to stimulate a "Better Housing Program."

Finance—Last but by no means least two important statements must

be made on this subject: First, these two states, even in the very difficult year of 1932, were able to conduct the work without cost to the General Commission. More significant perhaps than this fact, is the knowledge of the sources of this money. In one state more than 5,000 individuals contributed to this small budget; in the city of 60,000 in another state, all the churches, white and colored, on the same Sunday, presented the work of the Commission and received a free-will offering from their congregations. I leave you to ponder the significance of these last two statements.



## Atlanta Negro Is Main Speaker at Gathering of Methodist Young People

"I am confident that your church and mine—and your people and my people—have not caught more than the faintest glimpse of our possibilities for service—possibilities of wiping out the unnecessary differences between the races and building a great Christian brotherhood," Bell said in an address in Wesleyan conservatory chapel before the Young People's assembly of the South Georgia Methodist conference.

**Organization of Church**  
Miss Ina C. Brown of Nashville, Tenn., said that "I don't know of a finer student body anywhere" than Paine college's, and Dr. Ed F. Cook of Macon, secretary of the South Georgia Conference Board of Christian Education, introduced the speaker.

"The C. M. E. church," he said, "is therefore linked by direct lineage to the Methodist Episcopal church, South. It is important that members of the Methodist church, South, be fully informed of this relationship and sympathetic with efforts now in progress to work out for a larger inter-church and interracial co-operation between these two bodies."

He said that Negroes in the South who worked for the removal of conditions out of which arose racial friction were for the most part members of the C. M. E. church. When that church was organized, he continued, it encountered discour-

More than 10,000 students have been trained by Paine college, he said, but to show the seriousness of the present need for trained Negro ministers, he cited the following figures: Only 2.7 per cent of the ministers of the C. M. E. church have been trained in approved theological seminaries; nine per cent have had college training; 2.9 per cent junior college; 4.5 per cent one to three years of college; 21 per cent high school; 12 per cent incomplete high school, and 51 per cent no high school training.

"These figures tell their own pathetic story," he remarked.

"Paine college was begun as a special mission enterprise by the Methodist Episcopal church, South, and our people believe it should be continued as such . . . While you seek to meet grave world needs, you can't fail to meet the needs of Paine college and a people as sacred to you, if not more so, than all the races beyond the seas."

Bell discussed the "grave dissatisfaction" of the world "with things as they are" and asked, "If for many of you with your identity with the ruling race there is reason for alarm" what must be the position of the Negro "with none of these advantages?"

**Holloway Is Elected**  
 "The Negro is still battling to overcome an inferior status forced on him by slavery and continued because of prejudice," he said.

The speaker showed also the need for play and club life for Negro boys in Georgia. Ninety-five per cent of them do not have any club life, welfare work, or recreational facilities, he said. Paine college offers advantages for training Negroes to organize club for boys.

Oscar Shannon Holloway of Americus was elected president of the young people's division of the South Georgia conference at the assembly yesterday afternoon. Julius Gholson, president of the Macon City union, was elected treasurer. Mr. Holloway succeeds Ovid Stephenson of Vidalia.

## NEGRO ATTORNEY TO SPEAK HERE

W. A. Bell Will Address Methodist Young People's Assembly Tonight

An inter-racial program featuring an address by W. A. Bell, Atlanta Negro attorney, will be held by the South Georgia conference Methodist young people's assembly at Wesleyan conservatory tonight.

The program will begin at 8:30 o'clock, and will include music by the glee club quartet of Payne college in Augusta. Rev. G. E. Clary, dean of the assembly, will preside. A. Bell, who was born on a farm near Elberton, was educated at Payne college and Columbia university. During the World War he served as a Y. M. C. A. secretary. He formerly was president of Miles Memorial college in Birmingham, later was dean of Payne college, and was associated with John R. Martin of New York in the inter-church world movement. He now is serving on a committee on relations of the Southern Methodist and Colored Methodist Episcopal churches. In connection with this work, he recently published a book on the history of the relations of the Southern Methodist and Colored Methodist churches.

The assembly program yesterday included regular classes during the morning, a picnic at Wesleyan college yesterday afternoon, and a baseball game between the Methodist home and the assembly boys' team. The assembly boys won 4 to 8. Last night representatives of various churches gave stunts in the conservatory auditorium. O. C. Coopers, recreational director, was in charge.

**List of Delegates**

Delegates to the assembly from the Macon district include: Mar Ellen Moore, Frances Anderson, Martha Balkcom, Julia Booker, Mamie Crawford, Ed Graham, Charles Harden, Guerry Howard, Helen Jones, Gertrude Long, Elmer Merritt, Annie Mae O'Berry, Sam McKellar, Dorothy Tinsley, Lela Taylor, Moina Taylor, Billy Thomas, Carroll Tinsley, James Webb, and

Delegates for the Valdosta district are: Onida Clark, Rudolph Covert, F. A. Grose, Gwendolyn Quinker, and Annie Turner, all of Valdosta, and Louise Davis and Mary E. Foreman, Tifton; Juanita Tomlinson, Adel.

**Waycross Representatives**  
Delegates from the Waycross district are: Mary Beach, Waynesville; Annie Frances Clower, Douglas; Tom Cottingham, Douglas; Virginia Fraser, Hinesville; Howard Heath, Douglas; Oren Henderson, Waycross; Elizabeth Langford, Waycross; Frances Mims, Taylor's Creek; Helen Mingledorff, Douglas; Frank Mulling, Baxley; Elaine Nix, Jesup; Pauline Ryon, Hinesville; Luna Sellers, Baxley; Ruby Thompson, Douglas; Dennard Tippins, Baxley; Freida Wainwright, Waynesville; S. F. Wainwright, Jr., Waycross, and Bessie Williams, Shreveport, La.

**Savannah district delegates are:** Edith Anderson, Frances Beckum, Elizabeth Ellis, Ola Elizabeth Exley, June Fulcher, Alfred Jenkins, Clara Martin, Ruth Martin, Cornelia Nulligan, Chapman Orr, Sara Owens, Edna Ray, Neil Rushing, Louise Shearouse, Robert Sowell, Edith Weeks, all of Savannah.

**Trussell, Woodland; Lee Walker, Cuthbert; Margaret Woodall, Woodland, and Mary Wooten, Buena Vista.**

**Delegates from the Thomasville district include:** Jep Bailey, Camilla; Elizabeth Burke, Albany; Lowell Clark, Ochlochnee; Ann Griffen, Albany; Allen Johnson, Faceville; Eva Martin, Arlington; Martha McKinzie, Coleman; Marie Patrick, Camilla; Wendell Pope, Attapulgus; Ruth Waits, Albany; Inez Wilkes, Donaldsonville.

**Delegates from the Americus district include:** Luther Bell, Americus; Mary L. Bohannon, Eastman; Julia Brown, Dawson; Shannon Holloway, Americus; Mrs. Lucius Harvey, Leslie; James Jackson Pineview; Mary Lou Mann, Pineview; Eleanor Massey, Bronwood; Helen Martin, Groves; Hoke Pegl, Leslie; Ida Mae Reid, Eastman; and Frances Roberts, Virginia Smith, Dawson.

Edith Weeks, all of Savannah.  
J. W. Adams, Jr., Bloomingdale;  
Ann Bechwith, Springfield; H. W.  
Bragg, Jr., Springfield; Warren C.  
Carmichael, Springfield; Thelma  
Davis, Rincon; Blanche Dasher,  
Marlow; Annie Louise Dixon, Gi-  
rard; Irene Douglas, Bloomingdale;  
Presley Hooker, Springfield; Janie  
Jordan, Reidsville; Earl Kessler,

MACON, Ga., June 16.—(P)—The part that Paine College in Augusta, which is supported by the Methodist Episcopal Church South, and the Col-

Delegates from the Dublin district are: Harwell Adams, Vidalia; Louise Brinson, Midville; Mary Bradley, Adrian; Maurice Deal, Garfield; Elizabeth Kelly, Vidette; Marjorie Lanier, Soperton; Jean Mackey, Dublin; Martha Mackey, Dub-

er, Kathleen Malone, Dexter; Ruth Pound, Swainsboro; Bob Pound, Swainsboro; Katherine Roundtree, Swainsboro; Frankie Rick, Adrian; Marguerite Stalling, Soperton; Doris Stephenson, Vidalia; O. H. Stephenson, Vidalia; Nelly Day Thompson, Wrightsville; Dorothy Veal, Deep River.

# INTER-RACIAL PROGRAM HELD BY M. E. YOUTH

MACON, Ga., June 16.—(AP)—The part that Paine College in Augusta, which is supported by the Methodist Episcopal Church, South, and the Colored Methodist church, has played in the development of racial co-operation in the south was told here Thursday night by W. A. Bell, of Atlanta, negro inter-racial and social worker, dean of Paine College, and former president of Miles Memorial College, Birmingham.

"I am confident that your church and mine—and your people and my people—have not caught more than the faintest glimpse of our possibilities for service—possibilities of wiping out the unnecessary differences between the races and building a great Christian brotherhood," Bell said in an address in Wesleyan conservatory before



the young people's assembly of the South Georgia Methodist conference.

An inter-racial program was held by the assembly, including Bell's address, a short talk by Bishop R. A. Carter of Chicago, of the C. M. E. church; songs by the Macon Paine College Club and several short talks and prayers by members of the club.

Dr. Ed F. Cook, of Macon, secretary of the South Georgia conference board of Christian education, introduced the speaker.

Bell told of the "plantation missions" of the M. E. church for slaves before the War Between the States and the organization of the Colored Methodist church by the M. E. Church, South, in 1870.

"Paine College was begun as a special mission enterprise by the M. E. Church, South, and our people believe it should be continued as such . . . while you seek to meet grave world needs, you can't fail to meet the needs of Paine College and a people as sacred to you, if not more so, than all the races beyond the seas."

## BELL SAYS INTER-RACIAL WORK WILL INCREASE CHURCH'S SCOPE

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Miss Ina C. Brown of Nashville, Tenn., said that "I don't know of a finer student body anywhere" than Paine college's, and Dr. Ed F. Cook of Macon, secretary of the South Georgia Conference Board of Christian Education, introduced the speaker.

Bell told of the "plantation missions" of the Methodist church for slaves before the War Between the States and the organization of the

Colored Methodist church by the Methodist Episcopal church, South, in 1870.

"The C. M. E. church," he said, "is therefore linked by direct lineage to the Methodist Episcopal church, South. It is important that members of the Methodist church, South, be fully informed of this relationship and sympathetic with efforts now in operation . . . working for a larger inter-church and inter-racial co-operation between these two bodies."

He said that Negroes in the South who worked for the removal of conditions out of which arose racial friction were for the most part members of the C. M. E. church. When that church was organized, he continued, it encountered discouraging handicaps, including an almost total lack of trained leadership. In 1882 Paine institute (now Paine college) was established to train preachers and teachers. It was given financial aid by the Southern Methodist church.

### Paine College Leads

"To Paine college more than any other institution," Bell declared, "is attributable the growth and development of the C. M. E. church, and school have contributed to the development of the entire race."

More than 10,000 students have been trained by Paine college, he said, but to show the seriousness of the present need for trained Negro ministers, he cited the following figures: Only 2.7 per cent of the ministers of the C. M. E. church have been trained in approved theological seminaries; nine per cent have had Paine college's, and Dr. Ed F. Cook college training; 2.9 per cent junior college; 4.5 per cent one to three years of college; 21 per cent high school; 12 per cent incomplete high school, and 51 per cent no high school training.

"These figures tell their own pathetic story," he remarked.

"Paine college was begun as a special mission enterprise by the Methodist Episcopal church, South, and our people believe it should be continued as such . . . While you seek to meet grave world needs, you can't fail to meet the needs of Paine college and a people as sacred to you, if not more so, than all the races beyond the seas."

Bell discussed the "grave dissatisfaction" of the world "with things as they are" and asked, "If for many of you with your identity with the ruling race there is reason for alarm" what must be the position of the Negro "with none of these advantages?"

### Holloway Is Elected

"The Negro is still battling to overcome an inferior status forced on him by slavery and continued because of prejudice," he said.

The more efficient and better trained the Negro is, the better are his chances of getting work, he added.

The speaker showed also the need for play and club life for Negro boys in Georgia. Ninety-five per cent of them do not have any club life, welfare work, or recreational facilities, he said. Paine college offers advantages for training Negroes to organize club for boys.

Oscar Shannon Holloway of Americus was elected president of the young people's division of the South Georgia conference at the assembly yesterday afternoon. Julius Gholson, president of the Macon City union, was elected treasurer. Mr. Holloway succeeds Ovid Stephenson of Vidalia.

Others elected yesterday were M. W. Bragg, Jr., Springfield, vice-president; Miss Ernestine Bledsoe, Fort Valley, secretary; and Miss Clara Mercer, Columbus, publicity superintendent.

## IMPROVE RACIAL FEELING

Ill feeling toward the Negro has been rampant in certain parts of the state even since the days of freedom; more so in some than the others. Bulloch county was among the counties considered as being a radical one. Even though it was so considered, there were many white persons of a high type who were very considerate toward the colored people and did what they could in offering protection and help. Years have made a change and now Bulloch county is considered one of our best counties for racial amity. This was demonstrated in an emphatic way during the past few days in the affair of Dr. W. A. Davis of Macon. The doctor while on his way to Macon, accidentally killed a small white boy on the highway at Stilson, not far from Statesboro. Ordinarily such an occurrence would engender intense racial feeling and a resort to summary punishment. It was just to the opposite in this case. Ofcourse the doctor was imprisoned, but given a hearing a few days afterward. This hearing was void of rancor with only the facts presented. It resulted in the acquittal of the doctor. An event of this kind would be passed as being only ordinarily, but this one is worthy of note, thus proving that sentiment for improved racial relation is truly besetting in Bulloch county.



Race Relations-1933  
Meetings, Conferences, etc.

## EDUCATION MEETING IS BROUGHT TO CLOSE

### Student-Faculty Conference Hears Addresses on Prob- lems of South

Following the closing address by President Mordecai Johnson, of Howard University, Washington, D. C., at the Congregational Christian church Saturday night, the Southern Student-Faculty conference came to an official close with the meeting of the executive committee Sunday afternoon.

Dr. Malcolm H. Bryan, of the University of Georgia; Dr. W. A. Smart, of Emory University; and President H. A. Hunt, of Fort Valley Normal and Industrial School, were among the principal speakers on the conference program. Two hundred students and faculty members from white and colored colleges in the south registered for the session, which began Wednesday night.

"A nation is fortunate that has any community with the possibilities of the south," Dr. Johnson said in his address on "The South of Tomorrow" Saturday night. "We are all conscious that the south is on the way to a new career, but it is not sure which way it is going. There is a certain 'unhookedness' about the south, like some strong animal that has not yet put its full weight against its burden. . . . One can already feel that great things are going on here."

"There never comes a great national evil without a great spiritual revelation. We have material and intelligence at our disposal to take care of every human need in America if all grown people work four hours a day. There must be a change. Our vision is coercive."

Opening the conference with a critique of the present situation in the south, Dr. Smart called attention to the process of rapid change in which the south now finds itself.

"We are still too inclined to think of any divergence from our grandparents' ways as a colossal crime," Dr. Smart stated. "We are hostile to change; because the south has always been agricultural there is an assumption that it always will be. We have a blind worship of a fixed, static, social condition."

Dr. Bryan spoke to the delegates on "Economic Factors in the Organization and Functioning of Society." President Hunt read a paper on educational conditions in the south.

Other speakers included Dr. W. W. Alexander and R. B. Eleazer, of the Commission on Interracial Cooperation; B. E. Mays, University of Chicago; Francis Miller, chairman of the

World Student Christian Federation; and Miss Winnifred Wygal, headquarters secretary of the National Student Council of the Y. W. C. A.

Members of the conference executive committee are Professor Raymond Paty, chairman; Albert Ashley and James May, Emory University; Dean Sarah Blanding, University of Kentucky; William Shell, Morehouse College; Dr. W. Y. Bell, Morris Brown College; Marjorie Stewart, Spelman College; Florence Preston, Agnes Scott College; Frankie Adams, Carrie Meares, Claud Nelson and Celestine Smith, Atlanta, and Frank Wilson, Columbia University.

## BELOW THE MASON-DIXON LINE

By JESSE Q. THOMAS

(Exclusively to The Pittsburgh Courier)

ATLANTA, Ga., Jan. 12—Atlanta was host to the Southern Faculty-Student Conference held under the joint auspices of the Regional Y. M. and Y. W. C. A.'s, December 28-31. All of the sessions were held in the committee room and main auditorium of the Christian Congregational Church (white) corner Ponce de Leon and Piedmont avenues.

The executive or planning committee consisted of: Mr. Raymond R. Paty, chairman, faculty, Emory University, Atlanta, Ga.; Miss Frankie Adams, faculty, Atlanta School of Social Work, Atlanta, Ga.; Dean Sarah G. Blanding, faculty, University of Kentucky, Lexington, Ky.; Mr. Albert Ashley, student, Emory University, Atlanta, Ga.; Mr. William Shell, student, Morehouse College, Atlanta, Ga.; Dr. W. Y. Bell, faculty, Morris Brown College, Atlanta, Ga.; Miss Marjory Stewart, student, Spelman College, Atlanta, Ga.; Mr. James May, student, Emory University, Atlanta, Ga.; Miss Florence Preston, student, Agnes Scott College, Decatur, Ga.; travelling Y. M. C. A. and Y. W. C. A. secretaries ex-officio.

The theme of the conference was "The Responsibility of the Forces of Religion in Building the South of Tomorrow." The discussions were frank, the behavior of the audience was tolerant and the approach to the whole theme was both open minded and scientific. It was significant in the fact that it

was composed of young people representing both student-faculty groups. Because of the youthfulness of the group there were fewer inhibitions to be encountered in the cross section fact gathering study and at luncheons and round table discussions. The delegates and leaders in discussions groups were

seated without regard to racial identity. In this respect, this Atlanta church was more tolerant than the hotel in Detroit during the meeting of the National Student Movement some years ago. There could not have been more freedom of action if this conference had been held in Paris, France. It ought not be necessary to emphasize this and we hope the time will soon come when it will be unnecessary to refer to people sitting together and eating together as a means of proving that people are becoming civilized.

There must have been between 300 and 250 representatives from these several institutions participating from Kentucky, Florida, Alabama, North and South Carolina, Tennessee and Virginia. Much credit is due Mr. Ralph Bullock and Miss Celestine Smith, regional representatives of the Y. M. and Y. W. C. A. for this satisfactory arrangement.

Director T. Arnold Hill, of the Department of Industrial Relations of the National Urban League, is planning an itinerary, to study industrial and economic conditions of Negroes, in the states of Georgia, Florida, Alabama, Texas and Oklahoma. He arrived in Atlanta Tuesday, January 3rd, and remained here for three days; during which time he addressed faculty groups and conferred with students in the colleges and high schools with reference to vocational choices and occupations.

Perhaps no one in the whole country is better informed on the industrial and vocational status of the Negro, as is true of Director Hill. About a year ago he made a cross section fact gathering study of unemployment among Negroes in 106 American cities. In most of them he found that the percentage of Negroes unemployed was much

higher than the ratio of the Negro population to the general population, and the percentage of relief given to Negroes was greater than the ratio of his population to the general population. Inversely, he found that the re-absorbing of wage earners among Negroes was taking place in all the cities on a smaller percentage than the ratio of his population would indicate.

The Urban League's Women's Auxiliary sponsored a dinner-luncheon for Mr. Hill for Wednesday evening. Letters are coming in to the office of the southern field director of the National Urban League, from heads of institutions throughout the state to be visited by Mr. Hill and offering to contribute toward such expenses as may be incurred thereby.

Plans are under way for organizing a Girl Reserve group at Murphy Junior High school in February. Miss Katherine Baker, the advisor, will be assisted by Misses Lola Phillips and Katherine White, of Agnes Scott College.

Atlanta, Ga., Chronicle  
Sunday, February 5, 1933  
Monday, January 23, 1933

### Dr. Eleazer to Speak To Commercial High Girl Reserves

Dr. R. B. Eleazer, education director of the inter-racial commission, will speak to Commercial High Girl Reserves Monday afternoon at 2:30

at the meeting to be held in rooms at 37 Auburn avenue. He will sketch the work carried on by the commission and emphasize the opportunity young people have in bringing about better race relations.

Monday afternoon at 4 o'clock, Dr. J. D. Ferrara will be at the Y. W. C. A. to give medical exams to Girl Reserves from the Wesley Community House. Miss Pridmore requests all Girl Reserves who wish to go swimming in the Y pool, who have not yet had an examination by a physician, to come Monday afternoon, when the price is only 25 cents.

Stewart Avenue Girl Reserve program Tuesday afternoon will feature songs, stunts, clever impersonations and readings by girls from the North Avenue Presbyterian school, who will be guest entertainers.

Girls at the Good Will Center enjoyed a play, "The Church of Tomorrow," picturing need for missionaries in China, and a Bible story drill, conducted by Mrs. W. F. Hutt, club advisor. Miss Elsie Harper and Miss Corra Mae Martin were in charge of the program.

Organization of new clubs, recognition services for new members and increased demands for program suggestions prove that Girl Reserve clubs are not static, but are characterized by momentum and change. Recognition services will be held at Bass Junior High school Wednesday afternoon with Mrs. R. P. Smith and Miss Rosalind Arnold assisting. Miss Ha-

## SOUTHERN STATES GIVE INTERRACIAL IDEAS TO AFRICA

### Cooperative Union Accords Dixie Credit For Much of Success

Atlanta, Ga., Feb. 4 —(P)— South Africa is getting inspiration from Dixie for its work in interracial cooperation and goodwill.

A copy of the Bantu World received here by R. B. Eleazer of the commission on interracial cooperation tells all about it.

The Bantu World is a newspaper published in interest of natives of South Africa. It is printed in Zulu, Xosa, Sesuto, Sechuana and both official languages of the Bantu.

South Africa has an interracial cooperation union that works for a better understanding between white and colored races and the Bantu World says "our joint council movement in the union owes much of its success to the inspiration and example of the joint councils (or as they are called, the interracial councils) of the southern states."

J. D. Reinhardt Jones has been employed in South Africa to work for interracial goodwill.

The Bantu World says "racial cooperation has made great strides in those (the South) once sorely divided territories." Its correspondent, in writing about negro schools in the South said:

"I remember well having seen one of these institutions at Nasbutle, Tennessee, which was superbly appointed. (Nasbutle, Tennessee evidently is Bantu for Nashville). "The builders had put in concrete floors and the state governor, who objected to the cold and discomfort of concrete at once intervened and had composition flooring put in x x x"

The newspaper pays tribute to work of Dr. R. R. Moton, president of Tuskegee Institute in Alabama. The newspaper, which is read from right to left, carries a picture on page one of an interracial committee meeting at the capitol of North Carolina. And on page two it carries a story on the Scottsboro, Ala., cases. The Bantu World is published at Johannesburg.



Atlanta, Ga. Constitution  
Monday, March 6, 1933

## CHURCH, EDUCATION LEADERS TO MEET HERE MARCH 10-12

A conference on "Christian World Relations" which is expected to draw a large attendance of educational and religious leaders from Atlanta and a radius of a 100 miles, will be held here March 10-12 under the auspices of Clark University and Gammon Theological Seminary.

The expressed purpose of the conference will be to restudy missionary concept, objectives, and methods, and to examine the significance of race relations in international affairs. Among the leaders will be Bishop M. W. Clair, of the Methodist Episcopal church; Dr. C. P. Hargraves, of Chicago, representing the Methodist board of Missionary Education; Dr. Thomas S. Donohugh, of New York, from the Board of Foreign Missions; Presidents Willis J. King, of Gammon Seminary, and M. S. Davage, of Clark University; and R. B. Eleazer, of the Commission on Interracial Co-operation. The conference will be interdenominational and a general invitation is extended to high school and college professors and students, pastors, and lay-workers in local churches.

## Negroes Hold Citizenship Meeting, Hear Talmadge, Key, Hugh Howell

Stressing the principal qualities of good citizenship as "honesty, loyalty, and respect for the law," Governor Eugene Talmadge, Mayor James L. Key, Hugh Howell, chairman of the state democratic executive committee, and several leading negro educators spoke to 2,500 negroes and 500 white persons at the city auditorium Sunday afternoon. The program of "Good Citizenship" sponsored by the Citizens' League and the Colored War Veterans of America.

In addition to the speakers, singers from negro schools, the Big Bethel choir, two negro bands and other organizations took part in the program.

The keynote of the meeting was "the necessity of co-operation between all classes and races in this time of depression." Mayor Key, the first of the dignitaries to speak, said "it is difficult to be a good citizen at this time—but we must." He reviewed relief work done by the city government and asserted that 2,000,000 people had been fed here through the emergency relief committee.

Governor Talmadge, who was introduced by Mr. Howell, described his trips to the inauguration ceremonies at Washington and to Cuba.

"We cannot legislate prosperity," he said, "but we can be watchful that after prosperity comes again that we shall not tolerate sharp practices and trickery. The depression has made all of us kind to our fellow man and we must remain that way."

J. W. Dobbs, negro fraternal leader presided at the meeting.

## RACE EXPLOITED, COMMISSION SAYS

Interracial Group Reports On  
Debt and Dependency of  
Rural Negroes

ATLANTA, April 19 (AP)—A picture of "exploitation, hopeless debt, and dependency" among rural Negroes was painted by social workers who reported to the Commission on Interracial Co-operation, the organization announced after its meeting Wednesday.

The commission, giving its attention particularly to the farm tenant system, the administration of federal relief, and distribution of public school funds, conditions in prisons and convict camps, and the "Scottsboro case," assigned special committees to the various phases of its work.

One such committee was instructed to confer with state and national authorities on reports of discriminatory administration of federal relief and feed and seed loans.

Another was named to inquire whether opportunity can be found for effective service in the Scottsboro case, in which one of nine Negroes originally accused has just been sen-

tenced to death a second time for attacking two white girls on a freight train in Alabama. The executive committee was empowered to act if such opportunity arose.

The commission reaffirmed its "deep interest in this case, its sincere desire to have it disposed of with justice to all concerned, and its willingness to render any service to that end that may be found possible."

The executive committee was authorized to undertake thorough studies of prison conditions and school fund distribution. The inquiries are expected to take a year or more.

Reports were received that more than 10,000 white women in 13 southern states, from 1,678 towns in 514 counties, had enrolled in the Association of Southern Women for the Prevention of Lynching. Each of the members was said to have signed a repudiation of lynching as necessary for the protection of women and to have pledged herself to do everything possible to prevent it.

## Debt-Ridden Negroes Exploited, Interracial Commission Is Told

A picture of "exploitation, hopeless debt, and dependency" among rural Negroes was painted by social workers who reported to the Commission on Interracial Co-operation, the organization announced after its meeting here Wednesday.

A resolution urging that efforts be selected without regard to race was adopted. In view of the mission's department of education, fact the issue of jury service for negroes has been raised in recent cases, the commission reached its conviction that the cause of justice can be furthered by selection of jurors without regard to race and on the basis of fitness for service.

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Reports were received that more

Atlanta, Ga. Journal  
Thursday, March 16, 1933

## Rural Negro's Status In Georgia Discussed

The condition of the rural negro in Georgia and the need and method of interracial co-operation were the chief subjects discussed at the annual meeting of the Georgia committee on race relations held at the Luckie Street Y. M. C. A., Wednesday. Dr. Comer Woodward, of Emory University, who heads the state committee, occupied the chair. Among speakers were Dr. Arthur Raper, executive secretary of the committee; President B. F. Hubert, of Georgia State College for Negroes at Savannah; Rev. W. J. Faulkner, pastor of the First Congregational Church of Atlanta, and Dr. W. W. Alexander, of Atlanta.

A study of interracial attitudes and conditions in rural communities was authorized, and support was pledged to the Georgia Tuberculosis Association.

Race prejudice as a political campaign issue is "definitely on the wane," Dr. Will W. Alexander, executive director of the commission asserted in his annual report.

The report pointed out that whereas race feeling was used by both major parties in 1928, such was not the case in 1932. Dr. Alexander particularly commended southern newspapers for urging Negroes to vote for Roosevelt.

Macon, Ga. News  
April 19, 1933

## Race Commission Opens Convention

Wane in Prejudice Is Reported  
by Dr. Alexander

ATLANTA, April 19. (UP)—The southern commission on interracial co-operation opened its annual convention in the library of Atlanta university here Wednesday. More than 50 men and women from every section of the South were in attendance.

The executive committee began study of reports on conditions of farm tenants, conditions in southern prisons, and the distribution of public school funds.

The educational work committee headed by R. B. Eleazer, Atlanta reported it was in touch with more than 300 southern colleges who are making an educational approach toward problems of racial relations.

Pamphlets issued by the committee are being widely distributed, Eleazer said, citing that over 70,000 had been used on "the Negro's part in American history."



# Speaks at U. of C. on Lincoln

Chicago, Ill.

Few happenings at the University of Chicago during recent years have brought the faculty and student body of that institution in as close touch with Race life and achievement as did the weekend visit of Dr. Robert R. Moton, principal of Tuskegee institute, and nothing has done more to break down the growing aloofness on the part of the Race towards this institution.

Dr. Moton was the principal speaker at the chapel services Sunday morning in the chapel generally referred to as one of the most beautiful churches in America as the guest of Dr. Charles W. Gilkey, dean of the school of religion. In his address Dr. Moton referred to the effects of the depression upon the two races and relations between the two racial groups.

## Races Help Each Other

He cited instances that had come to his attention, where members of the Race had forgotten the injustices heaped upon them by their fellow citizens and had come to their aid in suffering, and also where the latter group had passed up their prejudices to help a black family in distress. He also stressed the challenge of the present economic crisis to Christianity.

"I wonder if Chicago, this great university and America really appreciate the opportunity that God has given us to harmonize what have been termed unlike forces," he declared. "There is something wrong with democracy and with Christianity and with America when under law a destitute family can be set out on the streets as they are in this and other cities and when a man's life-time savings can be wiped out by the foreclosure of a mortgage. I know it is legal but there is something wrong if as Christians we can not bring pressure to bear to curb these practices. We in America today have to face the challenge to treat our neighbors as ourselves."

## Answers Race's Critics

"Today is Lincoln's birthday and begins what my people call Negro History week, and an effort is made in all schools of the group to emphasize the history and achievements of the racial group, a history which

believes so many charges against my people. Some time ago a white man writing about the Negro said that the Race had never made a worthwhile contribution to civilization and that freedom gained by bequest differed entirely from freedom gained by conquest, and that America would be just as well off without the Negro. It is my opinion that the writer is wrong and I am convinced that if he had studied a little more about the history of the Negro in this country he would have refrained from making such statements."

## Dr. Moton Busy

Never before has a visitor spent a more active week-end than did the distinguished visitor. Following a dinner engagement at the home of Dr. Charles W. Gilkey Sunday, Dr. Moton was the guest speaker at the Sunday Evening Supper club at the International house, where he addressed more than five hundred students and friends, representing more than a score of different nationalities, at which time he told of "What the Negro Wants."

Later in the evening he was presented to the congregation of the Olivet Baptist church by Dr. L. K. Williams and spoke on the relationships of religious training to every-day living and from this engagement he went to the Appamattox club, where he was the guest of more than 100 graduates and former students of Tuskegee, comprising the Chicago-Tuskegee club.

## Visits Editor Abbott

The strenuous program that had decried genesis in the Sunday morning service at the University of Chicago, was resumed Monday when he was the guest of the Rosenwald fund at a luncheon held at the organization's new offices in the former Julius Rosenwald mansion. Those present were Dr. McLean, acting president of the Tuskegee Institute; Dr. Michael M. Davis, medical director; Dr. Rorhem, Dr. M. O. Bousfield, A. L. Jackson, Claude A. Barnett, R. R. Taylor Jr., Dr. Charles M. Thompson and George R. Arthur. Dr. Moton's stay in the city was climaxed by a visit to Robert S. Abbott, editor and publisher of The Chicago Defender, who is fellow alumnus of Hampton institute.

For more than two hours these two old friends conversed about things of mutual interest and as Dr. Moton stated upon leaving, "It was a most delightful visit I have ever made to Chicago."

**IN RAPS  
DEMOCRACY IN  
CHI. O. SPEECH**

CHICAGO — (ANP)

there are evidences of spiritual and moral strength and fortitude during this depression, there must be some-

thing wrong with democracy and Christianity, Dr. Robert R. Moton told an audience at the University of Chicago, Sunday.

Referring to rent evictions and mortgage foreclosures, the speaker declared that there is also something wrong when a man, who has worked for years to eke out an existence for himself and family on a farm, has to see his mortgage foreclosed and his home sold from over his head to satisfy it. "I am not recommending the breaking of the law, but there is something wrong if, as Christians, we can not bring some pressure to bear to prevent holders of mortgages from putting men out of doors. I realize that we must render unto Caesar that which is Caesar's, but should we not try to change Caesar's attitude? We in America today have to face the challenge to treat our neighbors as ourselves."

"It has also been said that the Negro is lacking in moral courage. In 1862, the Merrimac had sunk all vessels brought before her in an effort to break the Union blockade. Many bitter battles had been fought and many men had been killed to such an extent that no men were left to man the Monitor. Colonel Cannon, who was in command, summoned the 400 colored who had sought shelter and safety at the fort and advised them of the condition that was faced. He asked for one hundred volunteers and in response received four hundred volunteers. Is not that moral courage?"

On Monday night Dr. Moton was the guest of honor at a reception given by 65 members of the faculty and their wives, at the University of Chicago.

**DES MOINES, IA.  
REGISTER**

**FEB 13 1933**

**Tuskegee and the  
Race Question in  
the U. S.**

**BY HARVEY INGHAM.**

The Montgomery Advertiser recently published an eight page section devoted exclusively to Tuskegee Normal Institute and the Negro situation in the south.

The mere fact that so prominent a southern newspaper as the Advertiser would publish such a section gives a hint of the change that has come in the last 50 years. President Moton of the Institute

gave another hint when he said in a public address:

"I have never before seen the time when the colored people so thoroughly believed in the sincerity of the white people as now."



**Robert Russa Moton.**

The reason why this is important is suggested in some figures. W. E. Du Bois publishes in his Crisis about the gain in Negro population. Nobody can glance at them and not be impressed with the fact that the future of race relationships is a most important consideration:

1790	757,208
1800	1,002,037
1810	1,377,808
1820	1,771,656
1830	2,328,642
1840	2,873,648
1850	3,633,808
1860	4,441,830
1870	4,880,009
1880	6,580,793
1890	7,488,676
1900	8,833,994
1910	9,827,763
1920	10,463,131
1930	11,891,143

Du Bois does not take quite so hopeful a view of the situation as Dr. Moton. He says "There can be no doubt that the atmosphere of discrimination and insult and dislike acts as a general depressant, particularly on the young people of the Negro race."

Strangely enough Du Bois is living in the north and has never been a southerner while Dr. Moton

has always been of the south. Dr. Moton urges his people to buy a little land. One acre if they cannot afford to buy more and then: "Live under your own vine and fig tree. If you own your own land and house, whether you raise cotton on the land or not and things are scarce, not even God himself will order you off that place. Your children will love you for it and want to come back to the old home to die and be buried there."

Du Bois urges upon his northern friends: "a frontal act upon race discrimination and a gospel of defiant hope."

Fortunately there is much to support the optimism of Dr. Moton. Unfortunately there is much to support the pessimism of Du Bois. If we look at the worst of this situation first there is the report of the American Federation of Labor on the employment of Negro laborers on work controlled by the national government for flood control on the lower Mississippi. This report reads: "Slavery in its most trying days was mild compared with the reign of terror inflicted upon these simple river folks."

That such a report could be made in the year 1932 on work under control of the national government, and particularly under a republican administration, is certainly worth thinking about. President Hoover before election named a committee to investigate but it a month later reported "without funds." Senator Wagner has now introduced a resolution in the senate calling for a thorough investigation.

If we now turn to the hopeful side it is displayed in what has been done to build up the great school at Tuskegee. It was not so long ago that Booker T. Washington made his little beginnings at Tuskegee and now the Montgomery Advertiser plays in front page headlines:

**3,000 NEGROES**

**ATTEND ANNUAL**

**FARM MEETING**

But perhaps more significant than that the Advertiser makes a seven column head of the fact that 55 million dollars has been brought to Alabama by the Tuskegee school:

"Booker T. Washington's educational plan, activities and ideas have brought into the state of Ala-



bama the astonishing and huge total of fifty-five million dollars, most of which has been expended in Alabama and the South. Thus it is proved that educating the Negro pays."

Poor Richard wisely observed "Now I have a horse and cow my neighbors bid me good morrow."

Of course the problem of the races in the United States is only one phase of the world problem, but it becomes all the more important because the world problem of races has got to be met and that probably in our own day.

It is fortunate that in our own immediate situation the tendency has been in the last fifty years to better understanding and intelligent co-operation

## City Will Take Stock of Our Interracial Progress

"How far on the road toward improved race relations in the United States in the 20th century does 1933 find us?" This is the question about which the coming national interracial conference, sponsored by the interracial commission of the Chicago Urban league during the week of June 18, will revolve

The interracial commission is an affiliation of over 60 leading civic organizations and of thousands of Race of Colored Women's Clubs; Fred and white people interested in improved race relations; and serves as the official clearing-house in this field. In the same way as the council of social agencies serves in the social-work field. It has interested itself in all matters of interracial import; and has served, through its large number of agencies, to focus attention upon the importance of adequate consideration of the Race group in all phases of civic life. Because of its ability to obtain city-wide co-operation, it has established itself as one of the effective forces in civic and community life.

### CONFERENCE WILL HAVE MANY PURPOSES

The national interracial conference will serve to:

1. Focus attention during the World's Fair, upon interracial progress.
2. Provide an intensive and scientific review of methods of approach in dealing with interracial problems.
3. Ascertain trends of movement along interracial lines and their relationship to general social trends.
4. Serve as a stimulus for further co-ordination of efforts throughout the United States.

The committee on arrangements consists of: Mrs. Dorothy Cole, League of Nations association, chairman; Claude A. Barnett, Associated Negro Press; Dr. Horace J. Bridges, Chicago Ethical society; Dr. Arthur G. Falls, National Catholic

sions of the following topics: What has been the effect on improved race relations? 1. Of economic advancement? 2. Of educational advancement? 3. Of political advancement? 4. Of religion? 5. Of the press? 6. Of literature and drama? 7. Of organized interracial groups?

4:30 to 5:30 p. m.: Panel discussions by leaders of round-table discussions. 5:30 to 7 p. m.: Intermission for visit to Century of Progress buildings. 7 to 9:30 p. m.: Dinner at one of the buildings, with discussion by two prominent speakers on "Significant Trends in Race Relations."

Invitations have been sent to prominent leaders in interracial work throughout the country and will be sent to all interracial groups and social work groups and to all interested individuals. It is expected that the conference will bring to Chicago at this time representatives from the interracial groups throughout the United States and will serve to further stimulate co-ordination of efforts, as have the recent conferences on Negro student problems in New York city, and the conference on the economic status of the Negro in Washington, D. C.

The Urban league's women's committee of 100 has made available the following committee to develop the dinner for June 20: Mrs. Mayme Jones, chairman; Mrs. Lovelyn Evans, Mrs. Florence Scott, Mrs. S. Mae Brown, Mrs. Vera G. Edinburg, Mrs. Mamie Kelso and Mrs. Juliette Boykin.

All sessions will be open to all interested individuals. Further information may be obtained from the office of the Chicago Urban league.

**INTER-RACIAL MEET HELD AT WORLD'S FAIR**  
Pittsburgh, Pa.

CHICAGO, June 29 — (ANP)—The National Interracial Conference which was sponsored by the Chicago Urban league, terminated a successful two-day session, here, Wednesday, with a dinner at the International House at the University of Chicago. The Tuesday session was held within the grounds of the "A Century of Progress" at the Illinois State building and attracted a large number of members of both races.

Among the speakers at the Tuesday session were A. L. Foster of the Chicago Urban league, Dr. M. O. Bousfield, Dean Curtis L. Reese of the Abraham Lincoln Center, Rabbi Louis L. Mann, Prof. James Yard, formerly of Northwestern university, Robert L. Taylor, Earl R. Moses, Miss Thyra J. Edwards, Eugene Kinckle Jones, Rev. Harold M. Kingsley and Mrs. Clara Paul Paige. A round table discussion in which gains and problems of racial significance occupied the Tuesday sessions.

Eugene Kinckle Jones made the principal address at the Wednesday evening dinner. Mr. Jones described the changing attitudes of white and Negro people toward each other. "The young colored man knows he is not inferior," the speaker said. "Therefore he conducts himself like a free man. He walks like the Haitian — with head up and eyes to the front, facing everyone who approaches him. Such a stand cannot help but gain respect for him and shame the white man who has foolishly allotted to himself a superior position. How can you convince a young man that he is inferior to anyone when he knows that he has demonstrated superior ability in open competition with the best of them?"

"Can you, for instance, convince Elmer Campbell, young commercial artist, that there is anyone in his field superior to him when he knows that he has succeeded in selling covers to "Life," "Judge," "College Humor" and other similar magazines, and has a contract to supply art work for one of New York's most widely read newspapers? In less than three years Mr. Campbell has not only worked himself into the salary of a \$1,000 a month but has done it in a field whites have heretofore dominated." Mrs. Mary McLeod Bethune, followed with a brief but impressive address.

Dr. Arthur G. Falls, chairman of the interracial commission of the Chicago Urban League presided.

### PUBLIC WILL HAVE DISCUSSION PERIOD

There will be open-house discussions during the week of June 18-24 at the Abraham Lincoln center under the auspices of the interracial committee of Lincoln center, which is very conveniently located at the southern end of the World's Fair grounds. The main discussion will be on Tuesday, June 20, in the Illinois Host building, on the World's Fair grounds, which has been secured through the co-operation of the social service exhibits of the Century of Progress. The tentative program for this day is as follows:

- 10 a. m. to 2 p. m.: Visit to Century of Progress buildings, with special emphasis on social service exhibits.
- 2 to 4 p. m.: Round-table discussions.



## Race Relations-1933

Meetings, Conferences, etc.

## Dr. Lane Heads Statewide Inter-racial

## Racial Group

Bystander 9-15-33  
Meet Slated for OctoberInterracial Speakers at  
First Methodist Sunday

At the 3th annual meeting and election of officers of the Des Moines Interracial Commission, last Monday evening the following were elected:

Chairman, Rev. Dr. Stoddard Lane, pastor of Plymouth Congregational church, whose sermons are broadcast over KSO each Sunday morning; vice chairman, Mrs. Lillian Edmunds, secretary of Community Service, Inc.; Secretary-treasurer, Geo. W. Webber, founder of the Commission and general secretary of the Y. M. C. A.; asst. secretary, Miss Margaret Esters, Negro Juvenile Court officer; executive committee: Col. Casper Schenk, former chairman; Dr. Clifton E. Rash, pastor, First Federated church.

Atty. Jas. B. Morris, editor of the Bystander; Rev. Geo. W. Robinson, pastor of Corinthian Baptist church; Mrs. M. W. McCoy, chairman, committee on colored work of the Y. W. C. A. and Mrs. S. Joe Brown, state representative of the Race Relations Commission of the Federal Council.

## Mrs. Edmunds Delivers Address

The address of the evening was by Mrs. Lillian Edmunds who gave the history of the Fifth Avenue Negro Art Exhibit held at the Community Center.

## Commission Thanks School Board

The Commission voted to send letter of appreciation to the Board of Education for the appointment of Mrs. Agnes Matthews as stenographer in the Adult Education forum and for its contemplated consideration of a Negro Forum leader, to be brought to Des Moines soon.

The Des Moines Interracial Commission opened its activities for the fall and winter Monday night with a dinner meeting at the Y. W. C. A. cafeteria. The Rev. Roger Bunn of the St. Simon's Episcopal Mission, Atty. Robert S. Lappen, of the Jewish Community Center, and Miss Agnes Samuelson, State Superintendent of Public Instruction, were elected to membership.

In an open forum talk on "Effects of the NRA on the Negro," James B. Morris, attorney, contended the national program operates chiefly on unionized workers and therefore will benefit the Negro but little. Negro workers, he said, are excluded from virtually all unions except the United Mine Workers of America.

Plans were completed for a state Interracial conference to be held in Des Moines, October 24th, to be led by Dr. Geo. E. Haynes and two national workers from the Federal Council of Churches in New York City, to be attended by one Negro and one white representative from each city in the state "with any considerable Negro population."

Miss Altheda B. Moore of Kansas City, Miss Elizabeth Pond, Girls' Reserve Y. W. C. A. Secretary and Mrs. E. R. Hall, president Lincoln Post American Legion Auxiliary, were visitors. The Rev. Stoddard E. Lane presided at the meeting.

Dr. Geo. E. Haynes, executive secretary of Race Relations, Rev. Irwin W. Merchant, assistant, both of New York City, and Dr. Philip K. Swartz of Chicago, will be the speakers at the city-wide interracial massmeeting on Sunday evening, October 22, at the First Methodist church at 8 o'clock. These speakers are sent from the National office of the Federal Council of Churches of America. Dr. Haynes and Rev. Merchant, Negroes, and Dr. Swartz, white Congregational minister, will speak at the morning services of the various churches.

This state-wide interracial meeting, sponsored by the local commission will be held Sunday and Monday, according to Dr. Stoddard E. Lane, president. Monday's sessions will consist of discussions and study groups which are open to the public. These meetings will be held at the Central Y. W. C. A. A banquet will be held in the evening. The guest speakers will address the closing session Monday night at eight o'clock.



## Race Relations- 1933

Kansas.

### Meetings, Conferences, etc.

#### INTERRACIAL CHOIR NITE

sent to some of the outstanding business men's clubs and church organizations of Wichita and the territory hereabouts.

The first annual inter-racial choir concert was held at Calvary Baptist Church, Monday night. Those taking part this year were St. Mark M. E. Church with Mrs. Rena Garrett as directress. *5-19-33*

The College Hill M.E., Mr. Porter as director.

The First M.E., Mr. L. Weatherwax as director. *Wichita, Kansas*

The First Baptist with Mrs. Newman as directress

The Calvary Baptist Choir with Dorothy Sims-Winston as directress.

Each choir was a help to the others and will look forward to next year's program with joyous anticipation. Its real life to bathe oneself in the beauty of music says Mr. Weatherwax. This type of program is a stimulation to a community for better and more enjoyable living. If you teach folks to sing together they will soon learn to live together, says Rev. Hayes.

The Calvary Senior Choir thanks you for your encouragement, and looks forward to next year with great delight.

#### INTER-RACIAL MEET HELD

*Wichita, Kansas*—An educational inter-racial program sponsored by the Water Street Branch Y. M. C. A. was put on Sunday evening at the First M. E. Church of Valley Center by a group of college young people. This program consisted of a talk on the "Development of Negro Music" with two piano numbers by Miss Louise Meredith; a talk on "The Development of Negro Literature" with a reading from Dunbar, by Miss Faye Jones; a talk on the "Progress of the Negro and His Present Economic Status" by Mr. Montell Parks. Edward Johnson gave two bass solos, singing two Negro spirituals.

This group of college young people was brought together for their program by Mr. Parks, assistant secretary of the Water Street Branch Y. M. C. A. The program has been pre-



## Race Relations - 1933

Kentucky

Meetings, Conferences, etc.

Essex College

Wilmore, Ky.

3-25-33

### DR. DORIS GIVES LECTURE ON RACE RELATIONS IN CHAPEL

Dr. Doris, Professor of history at the Eastern State Teachers' College, Richmond, Kentucky, delivered the chapel address, Friday morning, March 17, on the subject, "Race Relations."

Dr. Doris, who was a delegate to the Inter-racial Commission which met recently at Atlanta, Georgia, used as the basis of his remarks, some statements made by men of renown in our nation.

When Thomas Edison was asked where he thought the greatest incompetency was in the world he replied that it was in the spiritual realm. Science has not brought satisfaction; therefore, all future possibility lies in things that are spiritual.

Nicholas Murray Butler, the president of Columbia University, has said that in rating the essentials for citizenship he would place character of first importance, morals, second, and intellect, third.

One of the greatest problems which now faces the United States is that of race relations. Dr. Doris said that there are twelve million colored men and women in the United States and seven thousand unaturalized foreigners. Our present attitude toward other races will never solve any problem.

Due to the progress of the negro the colored race has shifted northward until the three cities in which negro population is the largest are all north of the Mason-Dixon line. Therefore the problem of negro education is becoming universal.

Since contact with other races gives better preparation for life, sixty institutions in the United States have adopted courses that will help their students face life situations intelligently.



# Race Relations - 1933

## Meetings, Conferences, etc.

E. A. SHACKELFORD

ADDRESSES INTER-

RACIAL GROUP

The Program sponsored by the Committee on Interracial Relations held at Scope Park M. E. Church Sunday evening at 7:00 o'clock was a great treat for those present. Mrs. E. C. Burch presided and in a pleasing and interesting manner. Miss Pauline Dailey was at the piano, and sang a spiritual which was enthusiastically received. Miss Lucile O. Washington, of Memphis, Tennessee, formerly Supervisor of the schools in Memphis, Tennessee, gave an interesting talk on the work the Race Relations Committee is doing throughout the country and Mr. John Garth III, Kansas City's popular singer captivated the audience with Burleigh's "Joshua Fought the Battle the Battle of Jericho." The address of the evening was delivered by Attorney E. A. Shackelford of Kansas City, Kansas. His subject, "The Spirit of Lincoln," showed the great influence of the life and principles of the great Emancipator on the American Republic. His address was well received and the meeting adjourned with a better understanding between the racial groups present. The large auditorium of the church was filled, O. M. Locust and the Calvary Baptist and about fifteen of our group was present.

Memphis, Tenn. News TAP  
Tuesday, February 14, 1933

## Hold Race Relations Program Sunday; Several Speakers

The National Race Relations Program observed at the Newman Memorial Methodist Episcopal church of this city, in a two-hour program, beginning at 3 p. m. Rev. J. C. Calvin, pastor.

The program opened with hymn, "O Life That Maketh All Things New," one of Walter Rauschenbush social service prayers, was read in concert, and the twelfth chapter of first Corinthians on Spiritual gifts was read responsively.

Prof. J. B. Lafargue, principal of Peabody School, who was to have introduced two of the speakers, sent a message that owing to his receiving the news of the death of a near relative of his wife's who is sick, he could not be present. William

Kelso read a letter from R. B. Eleazar of the Commission on Interracial Co-operation of Atlanta, Ga., in which he extended his greetings to the congregation. He also sent literature for distribution.

William Kelso also presented J. E. Hines, Jr., who read "Message on Race Relations," by Dr. R. R. Moton, president of Tuskegee Institute, Tuskegee, Alabama.

Dr. N. E. Joyner, pastor of the First Methodist Episcopal Church, South, of this city, delivered a great sermon - address from the subject, "Thinking of the Spiritual Things of Life," using as a text Philippians 4:8, "Whatsoever things that are true, honest, pure," etc.

Dr. Joyner stated that the machine had displaced men in labor for profits, but that machines could not think. But human beings could and that we to help solve the problems of life must think of the Spiritual things of life.

He stated that he was one of the 100 leaders of the South that held the first meeting in Bluefield, W. Va., immediately after the World War, to think together and help shape plans for inter-racial co-operation and good-will and that he has seen the results of work started then help create better relations between the races throughout the South and other sections of the country.

That race problems, like other problems, can not be solved in a generation, nor in a century, but each one should do his or her part to help keep the good work going that ultimately the solution shall be reached.

Many good things were said in this address that shall help those who heard it to have greater respect for the finer things of life.

Dr. F. J. Spelman introduced J. A. Beauchamp, assistant national director of the Boy Scouts of America and chairman of the Inter-racial Work of the Boy Scouts of America of New York, N. Y.

He, Beauchamp, stated that his work had carried him to all sections of the country and that he had seen first-hand the splendid results of the work of inter-racial committees. He said, that just looking at this audience, white people would form the opinion that negroes are getting along well, judged by their appearance, but just follow some of the people present to their homes and they would be surprised to find that some of them have no food at their home to eat.

He spoke of the "Boy Scouts Work among Negro Boys in the South and the fine spirit being manifested, when various communities help to get this character forming organization working and notice the results in better Negro Boys. If

character is not developed in the Negro Boys, the tax payers of every community has to pay taxes to defray the expenses of the Reform School and the penitentiaries where criminals must be kept for the good of society.

Dr. E. C. Dyer, pastor of the Progressive Baptist Church delivered a timely sermon from the text found John 17:22, "That they may be one, even as we are one," Theme "Jesus Christ's Prayer for Unity."

He stressed that all Christians should be one in working and praying for world betterment; Goodwill, Peace, Mutual cooperation and Progress.

Laura C. Eckley introduced Mrs. Ed. L. Adrion, director of City Welfare Bureau of Alexandria, who delivered one of the best addresses of the day.

Mrs. Adrion spoke of the work she has carried on in the city and how she has helped thousands of Negroes, and notwithstanding they were sufferers like others they bore their sufferings with more ease and patience and were deeply grateful for the help given them.

That greater work could be done for the Negroes of the City of Alexandria of her Bureau and the Colored Welfare League would get more and better cooperation from members of both races that have not as yet taken any interest in the work that is being done.

Prof. A. L. Cheatham, principal of the South Alexandria Public School stated that "He could always be counted as one, in helping to foster any program that had as its objective cooperation and goodwill between the races."

Others who appeared on the program were Dr. A. T. Primm, pastor of the Bethel A. M. E. Church; Rev. J. L. Jackson, Pastor of the Wilton M. E. Church. Choice music was furnished throughout the program by the combined choirs of the church under that direction of C. J. Strayhorne, Thelma Segor and Bessie Ennis. Soloist, "Deep River" was sung by P. M. Calvin; "Go Down Moses" was sung by Thelma Segro.

Mayor V. V. Lamkin had been invited to be present and to speak, but owing to other pressing duties he was not able to address the meeting.

Louisiana.

Wiley, La. Signal  
October 19, 1933

## Inter-Racial Meet

Is On November 19

Instead Of Sunday

The inter-racial meeting which was announced for Sunday is to be held on Sunday, November 19, it has been announced by H. C. Ross, principal of the Crowley Industrial school.

This meeting is expected to attract unusual attention and a large crowd of both colored and white folks are expected to be present.

Every effort is to be made to make it the most successful of its kind ever held here.

Principal Ross invited the members of the city council at their regular meeting Tuesday night to attend the meeting.



Race Relations - 1933

Maryland.

Meetings, Conferences, etc.

# NATION EDITOR TO SPEAK AT LIBERAL MEET

BALTIMORE, Md.

The fifth annual intercollegiate liberal conference, sponsored by the Johns Hopkins University Liberal Club, the Goucher College L.I.D. Chapter and the University of Baltimore Discussion Club, will be held at Levering Hall, Johns Hopkins University, March 10 and 11.

With the general theme of "Ways Out of the Economic Chaos," the conference will get under way Friday at 8 p.m., when it will take up "International Aspects of Domestic Problems." Speakers include Oswald Garrison Villard, editor of The Nation magazine; Donald J. Henderson, executive secretary of the National Student League, and Dexter M. Keezer of the editorial staff of the Baltimore Sun.

## Congressman Speaks

Saturday, at 10 a.m., "The Ills of American Society" will be discussed, with the following discussion leaders: the Hon. Paul Kvale, Farmer-Labor member of Congress; J. B. S. Hardman, editor of the Advance, Amalgamated Clothing Workers of America; and Albert D. Hutzler, president of the Baltimore Association of Commerce.

Harry Elmer Barnes, former professor of sociology at Smith College, and Richard M. Boeckel, director of Editorial Research Reports, will be the discussion leaders at the 2 p.m. session on Saturday, at which time the general subject of "Governmental Efforts to Effect a Cure" will be discussed. At 4 p.m. on Saturday a meeting of the Intercollegiate Student Council, Maryland and Washington League for Industrial Democracy chapters, will be held, with Laulette Irvin, of Goucher College, as chairman.

## To Hear Blanshard

The final meeting, Saturday at 8 p.m., will have Dr. Charles O. Hardy, economist, Brookings Institution and Paul Blanshard, college director, League for Industrial Democracy, as speakers. Frank N. Trager, of the Hopkins faculty, is chairman of the committee arranging the conference.

Registration for the conference will be fifty cents, with a fee of twenty-five cents for those attending only one session. Rooming accommodations will be provided free of charge.



## Meetings, Conferences, etc.

INTER-RACIAL MEETING AT  
DEM. WOMEN'S CLUB*Chronicle*

The Young Folks Meeting of the Massachusetts Colored Women's Democratic Club, Inc., February 12, was well attended. Mrs. Mabel Worthy, president, turned the meeting over to the young people. Herbert Jackson, vice president, was in the chair. George Goodman, executive secretary of the Urban League, delivered an oration that was a masterpiece. He was followed by Miss Evelyn Kiner on "Woman and the Legal Profession." Miss Mary Jane Kehoe read a poem on Lincoln and two other poems—her own compositions. Miss Dorothy Cooper, mezzo soprano, sang most acceptably. Donald Sullivan, president of the Harvard Democratic Club, also chose Lincoln for his subject. He was followed by Miss Irene O'Banyoun on the History of the Boston Players. Herbert Jackson, in the absence of J. Arthur Powell read Mr. Powell's play, "The Last Drop." Mrs. Worthy offered congratulations to Mrs. Colin MacDonald, election commissioner, and guest of honor, on her birthday, and Billy Gray, small son of Dr. and Mrs. Irving Gray, presented Mrs. MacDonald with a bunch of roses. Mrs. Minnie T. Wright, chairman of the Educational Committee of the Elks Association, explained to the young people the Free Scholarship offered each year by her organization. Mrs. Wright introduced Setor Manning, of Harvard, as a local winner in the scholarship contest. A social half-hour followed.

CAMBRIDGE HAS INTER  
*Boston Chronicle*  
RACIAL CONFERENCE  
*Boston Mass.*

Conducted by Cambridge  
6-17-33  
Community Center

A Luncheon Conference of great significance for the Vocational Opportunity of Negroes in Cambridge, was held last Friday noon, June 9th at the Cambridge Industrial Association's Dining Hall. Forty people, white and

colored met to discuss the opportunity afforded the Colored people and to gain a better understanding between the two groups. Many such meetings are held in other large cities throughout the country, under the auspices of the National Urban League of New York City.

Wm. D. Jackson, Jr., Assistant Headworker of the Cambridge Community Center and Chairman of the Conference, opened the Conference by giving the reason for such a gathering. He stated that the colored people had come daily for the last two years, asking for work, they wanted work and not charity; and that the social economic consequences resulting from restriction are evident where Negroes live. Mr. Jackson then presented Charles W. Whiting, who presided over the meeting. Mr. Whiting in his speech stated that in his contact with colored workers, he found them competent and capable at all times.

Mr. Whiting then introduced George W. Goodman, Executive Secretary of the Boston Urban League, who gave a very interesting and heart touching address on the "Negro's Vocational Opportunities." "New England has treated the Negro better than any other section of this country," according to Mr. Goodman. "Yet," he said, "the high school graduate or the college graduate is given little opportunity to prove himself capable." This hurts for good citizenship and causes all sorts of social and economic problems. "It also places a heavy tax burden on the public, to maintain this group in the future; and the bill will ultimately be paid through the Overseers of the Poor, the Family Welfare Society and other Agencies." He asked that serious consideration be given to this attitude which bars Negroes from work opportunities on the basis of color.

Following Mr. Goodman's address ten minutes was devoted to a question period. Many worth while suggestions were made, one of which was that the Cambridge Community Center, by adding an employment bureau to their program, would be of great

service to the Community and the City at large.

Committee for the Luncheon were as follows: Wm. D. Jackson, Jr., chairman; Carroll Chase, Jeremiah F. Downey, Rev. F. Havis Davis, Wm. V.

Davis, W. F. Gaigay, Larkland F. Hewitt, Mrs. Pearl C. Kelley, Rev. George L. Paine, H. L. Rose, Mrs. Mabel Greeley Smith, Dr. Albert Saunders, Charles F. Whiting, Mrs. George H. Parker.

Representatives were: Mrs. Edmund Whitman, Cambridge Neighborhood House; Miss Marjorie Denison, Cambridge Neighborhood House; Mr. Bennett Sanderson, Cambridge Tuberculosis Association; Miss Bohen, Cambridge Young Women's Association; Miss Barber, Cambridge Young Women's Association; Miss Carleton, Lever Brothers; Mr. Elmer H. Noden, Cambridge Young Men's C. Association; Mr. Lovejoy, Cambridge Young Men's Christian Association; Miss Mitchell, Family Welfare; Miss Bertha Goldthwaite, East End Union House; Mrs. Satyra P. Bennett, Cambridge Community Center, Board of Directors; Mr. George P. Aborn, Cambridge Industrial Association; Mrs. George H. Parker, Cambridge League of Women Voters; Miss Elizabeth B. Piper, Cambridge League of Women Voters.



Race Relations - 1933

Meetings, Conferences, etc.

## Celebs Attend Flint, Mich. Inter-Racial Banquet

FLINT, Mich., Jan. 19—An event which attracted unusual attention was the Friendship inter-racial banquet at the St. Paul Episcopal Parish House (white) last Tuesday evening, sponsored by a group of young men representing Quinn Chapel A. M. E. Church, of which Rev. G. Wilbur Baber is pastor.

Notably among the guests was the Hon. Fenton R. McCreery, formerly American minister to several South American countries, who gave a brief talk. Rev. Lane W. Barton, pastor of St. Paul, also spoke.

The dining room was beautifully decorated and approximately 175 people partook of the delicious chicken dinner. The music for the occasion was rendered by the Intermediate Choir of Quinn Chapel Church.

It was the greatest affair of its kind ever held in the vehicle city. The committee in charge consisted of the following: Clarence Starks, Edward Newman, Arthur Carson, A. F. Butler, Russell Artis, Louis Beam, Fred Jones, Arthur McClarin, Earl Raymond, Archie Parks, Charles Lowrey, John Cavett, Kenneth Oden, A. Oliver, Robert Ware, Fred Harkum, James Lott, Kenneth Grimes, Joseph Lott, Wrex Weaver, Earnest Moore, P. H. Henderson, R. C. Chandler, and C. L. McKenzie.

## COUNCIL OF CHURCHES PLANS AN INTERRACIAL CONFERENCE

DETROIT, Mich., Feb. 24.—The Detroit Council of Churches has arranged a one-day interracial conference on "The Economic Life of the Negro," to be held at the Lucy Thurman branch of the Y. W. C. A. Friday. Two Race officials of the Federal Council of Churches will come here from New York city to take part with six other discussion leaders in the program.

Mayor Frank Murphy will speak at a luncheon scheduled for 12:15 o'clock.

The discussion will open at 10 o'clock with George E. Haynes, secretary of the commission on "The Church and Race Relations" for the Federal Council of Churches, and

the Rev. Irving K. Mercant, secretary of the committee on "The Economic Life of the Negro" for the federal council, who are the outside speakers.

The Detroit leaders include Capt. John F. Ballenger, superintendent of the welfare department; Pliny W. Marsh, former judge; Chester M. Culver, director of the employment association; John Dancy, secretary of the Detroit Urban league, and Mrs. C. S. Smith, president of the board of directors of the Lucy Thurman branch.

The Lucy Thurman branch has also arranged for the two-day conference for Feb. 25-26, when young men and women from churches, schools, Y. M. C. A. and Y. W. C. A. will discuss "Problems Confronting Youth Today." The sessions Feb. 25 will be at the St. Antoine branch of the Y. M. C. A.

The speakers for the sessions include the Rev. W. H. Aulenback, curate at Christ Episcopal church, Cranbrook; Stanley L. Graves, dean of the Detroit Institute of Technology; Judge Guy L. Miller and the Rev. R. L. Brady, pastor of Second Baptist church.

## Interracial Group Meets in Detroit

DETROIT, Mich., May 19.—The third public meeting sponsored by the Detroit Fellowship of Faiths was held in Cass Technical high school Wednesday evening before a large gathering. The motive of the faiths is to help "bridge the chasms of ignorance and prejudice" and to promote sympathy and understanding between all races and creeds.

Rev. Solomon David Ross, pastor of Shiloh Baptist church, was one of the speakers who pleaded for greater understanding and tolerance between the various groups. Malcolm Bin-

Stephen's A. M. E. church, was named vice president; Wilbur C. Woodson, executive secretary of the St. Antoine branch, was chosen secretary and Rev. Alfred S. Nickless, D. D. (white), minister of the Covenant Presbyterian church, treasurer. Rev. Ralph C. McAfee (white), executive secretary of the Detroit council of churches, and the Rev. Lee T. Clay, minister of the Peace Baptist church, were elected to the executive committee to serve with the officers. Rev. Eduard Washington Daniels, rector of St. Matthew's Episcopal church, Rev. Hugh Chamberlin Burr (white), minister of the First Baptist church and president of the Detroit Council of Churches; Rev. Solomon David Ross, pastor Shiloh Baptist church, and Rev. Armin Haeussler (white), pastor of the Grave Evangelical church, were named on the program committee.

Next meeting of the group will be held June 8 in the Lucy Thurman branch of the Y. W. C. A.

### Organize Brotherhood

Following the big Fellowship of Faiths meeting, a group of Detroit ministers seeking to promote racial good will and understanding met Thursday and organized the Christian Interracial brotherhood at St. Antoine branch Y. M. C. A.

Rev. H. C. Gleiss, D. D. (white), superintendent of the Detroit Baptist union, was elected president of the group, formed to promote fellowship and brotherhood to provide opportunity for free discussion of inter-



## Race Relations- 1933

Meetings, Conferences, etc.

### RACE RELATIONS SUNDAY

*Chronicle*  
With the many pronouncements of the various religious denominations in reference to better race relations it is quite fitting that the Federation of Churches have at least one committee in each city that is concerned with this problem. Boston has hers and we are in hearty accord with the spirit of the movement. However, they have our sincere sympathy in the futile struggle they often wage in meeting their task.

Someone conceived the idea of having a number of white and Negro clergymen exchange pulpits on Race Relations Sunday, with the hope of creating a better understanding among the host of people who attend church. Though a valiant effort has been made to make this an institution, instead of growing, the idea seems to be doomed to utter collapse. This year we hear that there will be practically no exchanges and that practically every white church approached turned the idea down.

We have watched this experiment carefully and have tried to reach a sane and reasonable frame of mind about the whole matter. As we think it all through two factors stand out in our mind as all important. First, the clergymen of white congregations can not be blamed for the unwillingness of their parishioners to respond to such an idea at the time. But it is a real indictment of the little effect their preachments on Christian Brotherhood have on the frames of mind of those they serve. Something is wrong. Second, the Race Relations Committee of the Boston Federation of Churches suffers from the same weakness most all such

committees experience,— they have no definite clear approach to their problem.

In reference to the first, it is strange how constantly we fool ourselves into thinking we are putting over a thorough program, by merely going through motions. No amount of annual treatment of any of our social ills will develop a sufficiently liberal and intelligent approach as would be dependable. It is merely a waste of time and a good way to satisfy our conscience. If these same lessons

are not taught throughout the year, just why should anyone enthuse about them for a single day? No one expects the white clergy to be discussing the Negro twelve months in the year in preparation for Race Relations Sunday. But when one thinks of how broad and applicable to practically all the phases of better human relations the teachings of Christ are, it becomes quite obvious that there is no need to concentrate upon any particular race but rather the principle. Then, when we come upon such a reaction as this Race Relations Sunday brings, we wonder just what part of the story of Christ our good brothers are getting across to their congregations!

Finally, we speak so very much about everything taking on a scientific approach these days and yet there are a multitude of Race Relations Committees that are hopelessly floundering around with no definite scientific approach to anything. The make-up of such committee are persons who are conscientious and sincere but they just do not seem to know where to begin or where they are going.

Mississippi

Jackson, Miss. News  
July 6, 1933

## EDUCATORS TO TALK RACIAL RELATIONS

### Bond Joins Leaders in Call For Southern Parley At Peabody College

W. F. Bond, Mississippi superintendent of education, has joined in a call by two colleagues and Dr. Bruce R. Payne, president of George Peabody College, for a Southern conference on education and racial relations at the Nashville institution August 3-5, according to word reaching the state education department here today. State superintendents and other educators have been invited to participate in the conference. Supt. Bond signed the call at Peabody, where he is taking summer study. Other names appended were: A. T. Allen, North Carolina superintendent, and Walter D. Cocking, Tennessee superintendent.



Race Relations - 1933

Meetings, Conferences, etc.

# 14 Ministers Will Exchange Pulpits Sunday

# 14 MINISTERS TRADE PULPITS

Race Relations Day Has  
Broader Aspect This  
Year in Kansas City

Race Relations Day, sponsored by the Federal Council of Churches throughout the country on Sunday, Feb. 12, will be observed locally with a broader program than previous years' meetings have offered.

In place of the annual "Interracial Sunday" afternoon program given at Grand Avenue Temple where a gathering of colored people turned out to hear a colored or white speaker, more liberal arrangements were made, this year.

This year fourteen colored and white ministers have formed an interracial committee. They, with their respective choirs and soloists, will be heard at white and colored congregations.

These fourteen appointments were made by the Rev. R. J. Currie, pastor of the Congregational church, who selected the seven white ministers and the Rev. M. L. Mackay, minister of the Centennial M. E. church, who secured the colored preachers.

The Rev. Mr. Mackay, a chairman of the appointment committee, has been working for several years to make "Interracial Sunday" locally, a more beneficial one to both groups. Next year he intends to make the interchange of pulpits for a much larger group.

Other white ministers interested in the success of Interracial day, are the Rev. Irvin Deer, the Rev. Joseph Myers, president of the interracial commission of the council.

## Exchange of Pulpits

The following ministers will exchange pulpits:

Sunday morning, the Rev. B. J. Smith, pastor of Jamison Temple M. E. church, at Eighteenth street

The Rev. T. W. Greene, pastor of Ebenezer A. M. E. church will exchange pulpits with the Rev. Roy O. Chaney, of the Ivanhoe Park Congregational church, 3900 Michigan avenue on the following Sunday, Feb. 19, as the two pastors are unable to do so on this Sunday.

## AN INTER-RACIAL MONDAY

(Continued From Page One-A)

Inter-racial Sunday took on new vigor this year. Instead of one big meeting, the effort was more diffused, several churches exchanging pastors. Only time can tell how much mutual understanding between the races has been accelerated by the new program.

The Rev. S. W. Bacote, pastor of Second Baptist church, Tenth and Charlotte street, will go to the First Christian church, Eleventh and Locust street, at 11 o'clock Sunday morning. The pastor, Rev. Travis Harrison will preach at Second Baptist.

The Rev. S. S. Myers, pastor of the Woodland Avenue Christian church will exchange pulpits with the Rev. C. H. Holcomb of the Bud Park Christian church at St. John and Brighton avenues, Sunday morning.

## Fifty Voices

The Rev. D. A. Holmes, pastor of the Paseo Baptist church and a choir of 50 voices will go to the Broadway Baptist church, at 3931 Washington street, Sunday morning. The Rev. A. S. Dohlby of the Broadway Baptist church will preach at the Paseo Baptist.

Sunday night at the Roanoke Presbyterian church, Forty-second street and Wyoming avenue, the Rev. M. L. Mackay and his Centennial choir will conduct services. At Centennial M. E. church, Nineteenth street and Woodland avenue, the Rev. M. A. Matheson, pastor of the Roanoke church will speak for 15 minutes in connection with the vesper program at 5:15 p. m. on the subject, "Present Encouraging Signs." Sunday night at Centennial, Mrs. M. J. Hunter, evangelist, will preach.

The Rev. T. W. Wiseman, pastor of Bethel A. M. E. church, Twenty-fourth street and Flora avenue, accompanied by his choir and soloists, will conduct services at the Independence Avenue Methodist church, Independence avenue and Olive street, Sunday evening. He will preach on "The End of the Perfect Day." At Bethel will be Judge Leslie Lyons, who will speak in place of the Independence church pastor.

It is strange that more exchanges of pulpits have not been made heretofore. White Christians who give to world missions have welcomed foreign converts to their pulpits and suffered no loss thereby. They might reasonably do as much for the Negro pastor whose forbears have been converted from heathenism to Christianity.

White Americans recognize the reasonableness of relations between the races. But like honesty which is preached on Sunday and discarded on Monday, performance falls short of profession. A social taboo, the one anathema which still paralyzes though uttered in a whisper, blocks every kindly thought, every fair intention and every Christian principle. Until "keeping the Negro in his place" means giving him the chance to prove his merit and receive its reward as other men do, inter-racial Sundays must be kept up. Some day we will have an inter-racial Monday also.

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## INTERRACIAL HOURS HELD BY GIRL RESERVES, BUSINESS GIRLS

Seventy girls, advisers, and mothers attended the annual inter-racial tea sponsored by the Girl Reserves of the local hospitals Sunday afternoon at Paseo branch Young Women's Christian Association. Representatives came from Paseo, East, Northeast, Southwest, Manual, Central, Westport, and Lincoln high schools.

Miss Margaret Medill, graduate of Park college, Parkville, Mo., assisted a group in presenting "The Girl Reserve Stage of the World," which carried an international emphasis. Those participating in the play were: Rose Morris, Central high; Dorothy Moore, Northeast;

Fair and Emma Crabb, of Central branch, and Mrs. Gladys Pullum, Paseo branch. Business Girls' club of Paseo entertained as part of the branch inter-racial day program.

The Business Girls had as guests representatives from the business girls' club of Central and Yates branch of Kansas City, Kas., and also Central office of Kansas City, Mo. Miss Leora D. Holmes, president of the Business Girls' club presided over the affair. Tea was served following the program.

Misses Corinne E. Saulsbury and Leona Hendrix poured tea and were assisted by the Misses Anna Osborne, Salena Mason, Josephine Erving, Corinthian Clay, Jean Williams, Hattie Moreman, Mrs. Barbara Vaughn and Mrs. Pearl Young.

# INTERRACIAL DEBATE GETS BIG OVATION

Wiley and K. U. Teams Are Warmly Received by

Kansas Citizens

BY LUCILE BLUFORD

Kansas City enthusiastically received its first inter-racial debate held at Grand Avenue Temple Friday, Feb. 24. When debating teams from Wiley college, Marshall, Tex., and from the University of Kansas, Lawrence, argued the question, "Resolved: That Socialism Would Be Preferable to Capitalism in the United States."

An audience that filled the first floor of the Temple greeted the debaters and warm applause was tendered each speaker as he took his seat. The Texans argued the affirmative side of the question, advocating Norman Thomas' socialism, while the Kansans defended the present economic system of capitalism.

## No Decision

No decision was made, the audience being left free to form its own judgment as to which was the better team. Opinion was divided as to which won, but it was unanimously agreed that no better way of breaking down the barrier of race antagonism and misunderstanding could have been found by the Kansas City Young Mitrans' club, which sponsored the affair, than by staging an inter-racial forensic contest.

Earl W. Wilkins, master of ceremonies, introduced the members of the teams. The Kansas debaters were Hilden Gibson of McPherson, James Callahan of Boston and Charles Hackler of Lawrence. The Wileyites were Thomas Cole of Navasota, Tex., Frederick Weaver of Waco and Hobart Jarrett of Tulsa.

"Capitalism has failed," the Wiley orators exclaimed. "But socialism is no better," the K. U. forensic stars challenged. They battled for an hour and a half, each of the six new making a principal speech of



10 minutes, followed later by a five-minute rebuttal.

#### Nobler Purpose

The first speaker, Thomas Cole of Wiley, presented the main contention of the affirmative team. "Socialism is preferable," he said, "because its principles are higher and nobler than those of capitalism." He went on to declare that the purpose of capitalism is the making of private profits and the accumulation of wealth, that our present system is unworthy, impracticable and selfish. Under the socialistic negative speaker, attacked William H. Wilcox, proclaimed by Norman Thomas and the socialist party, he said, public utilities and the principal industries would be owned and operated by the people and not by trusts and corporations.

The first negative speaker, Hilbert Gibson of Kansas, protested against socialism saying that the individual becomes a mere cog in the machine. "Love, peace and happiness must bow to the will of the state," he maintained. During the rebuttals, each team reiterated its main contentions. Wilcox bringing out that Socialism had a higher and nobler purpose than capitalism, that under socialism the machine would be a benefit to man that capitalism was impracticable. The K. U. team contended that not only the aims but achievements measure the worth of an economic system, that theories sound good but don't always work out well, and that capitalism has taken the country as far as it has gone.

#### Machine a Benefit

Frederick Weaver, second affirmative speaker, cited some of the virtues of socialism saying that it would do away with the profit-making system and that in a socialist state machines would be a benefit to man by giving him more time for leisure. Under capitalism, he said, the machine has become a monster and is about to destroy its creator. In a socialist state, he said, every man would be given a job. He pointed out that already socialism is working in this country, Milwaukee, Wis., being at the head of the list.

#### Coaches Introduced

The Rev. C. A. Williams, pastor of Allen chapel, offered invocation. Tom Gershon, assistant city counselor, gave an address of welcome in behalf of the Young Matrons club. The Western University quarrel, Milwaukee, Wis., being at the head of the list. Mrs. Dolly Brown, Mrs. Marie Lillard Johnson and Eric Frankel furnished music.

James Callahan of K. U., the second negative speaker, defended the present economic system by saying that all the schools, public institutions, our fundamental principles of freedom of speech and of the press are products of capitalism. Socialism, he said, is but a theory. "The young socialist," he declared, "will not be so harsh on the capitalist after a while, for though his theories sound good, face to face with the facts he will have to compromise."

He pointed out the evils in Russia, the nearest approach in the modern world to a socialist state, bringing out the fact that under that system personal incentive is removed. The final Wiley speaker, Hobart Jarrett, condemned capitalism as the cause of depressions and panics are ever recurrent. Socialism, he said, would do away with such economic reverses. It would eliminate profit-making, racketeering, would put in

to operation a stabilized price system, and would make effective the use of the initiative, referendum and recall.

Each of the Wiley speakers concluded his speech by declaring that socialism, by destroying the profit-making system and by taking control from the hands of the few, would make the U. S. a country of the people, for the people and by the people.

#### Cause and Relationship

Charles Hackler of Kansas, the social negative speaker, attacked William H. Wilcox's contention that socialism would wipe away with all evils, including racketeering, by saying that the affirmative team had assumed the cause and relationship of two simultaneously occurring events. Just because racketeering occurred during a capitalistic regime, capitalism is not necessarily its cause. Racketeering may have come from some other source, he maintained.

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### Interracial Council of Women Sponsors Program

#### Depressions Recurrent

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chairman of the Young Adults department of the church. The program was announced by Mrs. Bunch after she had spoken briefly upon the origin of the council.

Mrs. Pauline Datta led the congregational hymn. Later she sang a solo and a duet with John E. Garth, who sang a solo. The Rev. D. M. Hickman led prayer. Miss Lucille O. Washington spoke on "Interracial Work and the Good It Is Doing the Youth of Today." Attorney E. A. Shackelford presented a paper on "The Spirit of Lincoln."

Mrs. Eugene Lindsay read excerpts from the World Call, official organ of the church, which told of the accomplishments of distinguished Negroes as set forth at a recent golden jubilee held at Paine college, Augusta, Ga., supported by the Methodist church.

## RACE RELATIONS DAY A HISTORY-MAKING EVENT

Race relations day last Sunday, as sponsored by a committee of colored and white ministers who exchanged pulpits, has been commented upon by many religious leaders as a history-making event in the city.

So successful and favorably impressed were the congregations benefited from the interchange of ministers that they are willing to work towards a larger program for next year.

Typical of the sermons preached were those stressing "The Value of God," "Finding God," "The Brotherhood of Man," and "A Better Understanding Between the Races."

Sunday afternoon at the Centennial M. E. church vespers program, the Rev. M. A. Matheson, pastor of the Roanoke Presbyterian church, chose the topic, "Present Encouraging Signs." He pointed out instances to show that people were beginning to think of God within themselves; to think about others in a different way; to see that one person cannot be happy if a large group of others are unhappy; that people are beginning to share to the extent that they are depriving themselves.

"People are beginning to turn to God; they are beginning to realize that life is only a sham without God," the Rev. Mr. Matheson said.

Sunday night the Rev. M. L. Mackay, pastor of Centennial, accompanied by a large group of his choir members, went to the

Roanoke church. The Rev. M. Mackay preached on "Finding God," as a means for better life on earth.

#### Musical Sermon

Guests at the Independence Boulevard Methodist Episcopal church, on Sunday evening, when a special racial goodwill program was held, were the Rev. T. H. Wiseman, pastor of the Bethel A. M. E. church, his choir of 25 voices and his organist. The Rev. Mr. Wiseman preached a musical sermon, "The End of a Perfect Day."

Another speaker on this program was C. A. Franklin, editor of the Call, who gave a talk on interracial value.

At Bethel church Judge Leslie B. Lyons of the Independence M. E. church spoke on "The Life of Abraham Lincoln." Harry Page,

tenor, was soloist.

A massive audience at the Paseo Baptist church on Sunday morning heard the Rev. A. L. Dahlby, pastor of the Broadway Baptist church (white) preach on the subject "Four Fools," pointing out types of men typical of any group of people. The Rev. D. A. Holmes, pastor of Paseo Baptist with 50 voices of his choir went to the Broadway Baptist church.

#### Better Understanding

"There will not be any harmony among nations," spoke the Rev. Mr. Holmes, "until there is a better understanding among them and their people become Christians."

Emphasizing an interracial point, the Paseo Baptist pastor told the large white congregation that "The Negro does not want equality in order to marry the white woman. He has a flower garden of his own from which to choose. The trouble the Negro has is keeping the white man out of his flower garden." the Rev. Mr. Holmes continued.

A full congregation at the Second Baptist church greeted the Rev. Traverce Harrison of the First Christian church while the Rev. S. W. Bacote was given a tremendous reception at the First Christian church.

Jamison Temple C.M.E. congregation heard the Rev. Calvin B. Moody, pastor of the First Congregational church, in a sermon on "Finding God." The Rev. B. J. Smith of Jamison preached at the Congregational church.

Exchange services were held by the Rev. S. S. Myers of the Woodland Avenue Christian church and the Rev. C. H. Holcomb of the Budd Park Christian church.



## Meetings, Conferences, etc.

OMAHA, NEB.  
EVE. BEE-NEWS

FEB 17 1933

CHURCH ASKED  
TO PUSH RACE  
HARMONY

now in our schools."

Contacts with the intelligence of other races are a necessary part of a full life, the speaker continued, adding that "the white man who shuts himself from Negro influences is depriving himself of a part of his divine inheritance."

"Complete application of our professed convictions of human equality and brotherhood is the foundation for removal of all racial problems," he said. "It is to this cause that we need to rededicate ourselves, knowing that what is most necessary is the overcoming of that cynicism and indifference which today permeates both white and Negro races."

Attorney Brown, speaking Thursday night on "Recent Developments in the Interracial Movement," added his appeal for more Negro leaders and social workers.

Discussions of interracial problems at a conference of white and Negro leaders and social workers Thursday at the North Side Y. W. C. A. developed these assertions of fundamentals as the basis for eliminating racial friction:

1. That racial prejudices are not inborn, but the result of general environment and parental teaching.

2. That mental superiority of one race over another is a myth, and racial discrimination against Negroes will disappear in the United States in 25 years, he predicted.

3. That practice of the Christian principle of human brotherhood and the American governmental doctrine of equality would automatically abolish prejudices.

Increased activities by church leaders and church workers in behalf of better racial relations between whites and Negroes was emphasized by several speakers as the most important step towards permanent adjustments for racial harmony. Among these were the Rev. Laurence R. Plank, pastor of the First Unitarian church, chairman of the Omaha commission for interracial co-operation, and S. Joe Brown, Des Moines attorney who recently retired as head of the Des Moines commission.

A mixed audience of 100 white and Negroes participated in discussions with these and other speakers at the Y. W. C. A. and a larger group heard an address by Attorney Brown Thursday night at Zion Baptist church.

The Rev. Mr. Plank pleaded that school authorities place more Negroes as teachers in the public schools.

"More of our boys and girls should be exposed to the cultural, artistic and emotional influence of educated Negro teachers," he said. "I would much prefer that my children be taught by cultivated Negroes than by many of the dogmatic and narrow-minded teachers

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## TELLS OF ACCOMPLISHMENTS

Attorney Brown, speaking Thursday night on "Recent Developments in the Interracial Movement," added his appeal for more intensive church co-operation on racial problems as he described the organization and accomplishments of the National Association for Advancement of Colored People, the Urban league and the more recent commissions on interracial relations.

With thorough church support of other agencies, racial conflicts and racial discrimination against

Negroes will disappear in the United States in 25 years, he predicted.

Contrasting with rapid improvement in the adjustment of racial problems through most of the south, difficulties have been increasing at an alarming rate in the north under the stress of bitter labor competition, Brown said.

This situation, he emphasized, makes more pressing the need of effective educational and conciliation activities to overcome the danger of serious clashes.

"Interracial Attitudes of the Press" were discussed at the morning conference session and Rabbi David A. Goldstein spoke at a luncheon meeting on "Race Prejudices."

H. J. Pinkett, attorney, and Charles C. Charvat, Creighton university, were other speakers Thursday afternoon. S. S. Caldwell, vice president of the Douglas Truck Co., spoke at a dinner Thursday night.

OMAHA, NEB.  
MORNING BEE NEWS

FEB 17 1933

CHURCH ASKED  
TO PUSH RACE  
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1. That racial prejudices are not inborn, but the result of general environment and parental teaching.

2. That mental superiority of one race over another is a myth, unsupported by scientific evidence.



Meetings, Conferences, etc.

## BI-RACIAL MEET IN WHITE CHURCH

ASBURY PARK, N.J.—The Rev. Charles F. Shaw, white, pastor of First Presbyterian Church here was host last week to the first interracial meeting ever held in this community.

The church, located in the exclusive Grand Avenue section of the resort, was filled to capacity and white and colored ministers graced the rostrum as co-sponsors of the occasion. Paul Prayer, president of the local branch of the N.A.A.C.P., presided and made the keynote address in which he outlined in incisive and dispassionate manner all of the salient facts as to the local reforms which an interracial committee could well adjust.

He deplored the growing policy of discrimination in the employment of Negro labor which had pioneered with its services to build up the prestige of the resort city, and scored the policy of the local press for headlining stories of Negro delinquency and playing down the individual and group efforts along uplift lines.

The Rev. Irving K. Merchant assistant secretary of churches, was the guest speaker and cited many instances of his experiences in organizing interracial committees throughout the country.

He asserted, "In many places they said to me, 'Reverend, we see no necessity of such a committee here. We live over here and the colored people live across the tracks. We don't bother them and they don't bother us, so why do we need such a committee?' I told them they were living in a fool's paradise. I told them that complete isolation of the races was impossible."

Others who spoke were the Rev. Charles Di Salvo, pastor of the Presbyterian Italian Mission; the Rev. Panos Constantinides of the St. George Greek Orthodox Church; the Rev. Otto L. F. Mohn, pastor of the Grand Avenue Reformed Church; and the Rev. Thomas H. Amos, pastor of Calvary Presbyterian Church. The Rev. Edmund B. Trotman, pastor of St. Augustine Episcopal Church, delivered a radio talk over WCAP, "Interracial Good Will," on the night preceeding the meeting.



Meetings, Conferences, etc.  
**NEWARK N. J. NEWS**  
 MARCH 11, 1933

## ***Interracial Questions to be Topic At All-day Meeting of Church Groups***

Pearl M. Buck, author of "The Good Earth," will be one of the speakers Wednesday afternoon at a tea, one of the three sessions held that day by the New Jersey Interracial Committee of Church Women in co-operation with the Federal Council of Churches. The tea will be in Hunter Hall of the Second Presbyterian Church and the morning and luncheon sessions will be at the Y. W. C. A.

Another guest and speaker at the tea will be the Negro poet, Countee Cullen. Selections from his poems will be read by Mr. Cullen. An address of welcome will be given by the pastor of the church, Rev. Lester H. Clee.

An opening service at the morning session will be led by Mrs. A. P. Camphor of Orange at 10 o'clock. The speakers will include Dr. Ira Re A. Reid of New York, director of research for the National Urban League for Social Service Among Negroes, who will speak on "Race Attitudes in New Jersey Public Schools." Dr. Reid has just completed a two-year study of Negro social adjustment in New Jersey. The study was conducted under auspices of the New Jersey Conference of Social Work and the State Department of Institutions and Agencies.

Rachel Davis Du Bois, who, in connection with Teachers' College, New York has developed a program of attitude training, will speak on "Education for Good Will in the Schools." "Education in the Church School" will be presented by Rev. Shelton H. Bishop of Orange. "With Adults" will be the subject of Mrs. Charles Wilson. Miss Anna Arnold will lead the discussion.

The luncheon session at 1:30 in the Y. W. C. A. cafeteria will have as speakers Mrs. L. H. Fradkin, chairman of international relations of the State League of Women Voters, whose topic will be "The Effect of World Citizenship on Race Relations," and Mrs. Crystal Bird Fauset, a lecturer on race relations, on "How Can We Spread Good Will?"

Presiding at the tea tables at Hunter Hall will be Mrs. Joseph B. Riker, Mrs. Nathan Kussy, Mrs. J. Henry Bachellor, Mrs. Gordon Buchanan, Mrs. W. W. Wolf, Mrs. John H. Logan, Mrs. William Washington, Miss Louise Shugard, Mrs. Wells P. Eagleton, Mrs. William Milwitski, Mrs. Julius Silberfeld and Mrs. George A. Douglas. The floaters will be Mrs. William Cohagen, Mrs. M. C. Darche, Mrs. Fred Gansler, the Misses Francis March Meyer, Florence May Bowden, Marlon K. Shaw, Lois Slawson, Jeanette Saulpaugh, Babette Pfeiffer, Miriam Arlen Riker, Lillian Anthony, Ruberta Rodgers, Marguerite Doddrell, Gladys Cuff, Ruth Field and Winnie May.



Meetings, Conferences, etc.

## Annual Interracial Meeting Held at Columbia Univ.

James W. Johnson Introduced as Outstanding New Yorker. Audience Sings National Negro Anthem with Gusto.

By E. B. HENDERSON

Two events of major significance to our racial group occurred in New York recently which bear still further comment.

There still lingers the accord granted Madame Catherine Yarborough and Jules Biedsoe on the occasion of the rendition of Verdi's "Aida" at the Metropolitan. The generous criticism. An adverse note of small proportion was struck in the New York Times which indicated Madame Yarborough's voice to be thin in certain ranges. Compared with Marie Powers's rendition in the role of Amneris, possibly there was less fullness, but none but expert critics could detect it.

Of most interest to this observer, however, were certain sociological phenomena associated with the large mixed audience. As is not at all unusual in assemblages of artistry lovers, the auditors were of all races and sat, numbering 6,000, intermingled in orchestra, balconies and boxes. It can be imagined that for the most part, proximity of the varied racial groups did not interfere with the appreciative reception of the listeners. Indeed, it is a belief that the hundreds of Southerners who sat throughout and began the evening with personal misgivings melted in the common fixed emotions and intolerance have gone for good.

### The Kissing Business

The thrills furnished by Metcalfe in the past year and all over Europe today where he and his white American compeers are bowling over opposition racial teams, the emotions that caused the white trainer of the boy Owens of Cleveland to run out, embrace and kiss his protege when Owens recently broke a world's record, and the emotions that caused the director to kiss Madame Yarborough at the conclusion of her performance are evidences of the leaven that is stirring the soul of America.

### Summer Interracial Meeting

Another most interesting and pride-filling event of the past week was the annual summer interracial meeting at Columbia University, staged by Miss Kearney and her class in race relations. A large gathering despite inclement weather assembled in the Horace Mann Auditorium. On the program were:

Miss Ruby Elzy, who sang two spirituals, and two love songs composed by the Johnson brothers; she was accompanied by J. Rosamond Johnson, Mrs. Crystal Bird Fauset, of Swarthmore, Pa.; Prof. Daniel H. Kulp, of Teachers' College, and Prof. James Weldon Johnson, of Fisk University contributed.

Mrs. Fauset most admirably set forth her exposition of the splendid work in race relations sponsored at Swarthmore this summer. Prof. Daniel Kulp developed the topic, "World Aspect of Race Conflict." He emphasized the real and fancied causes of racial disharmonies the world over. His experiences as an athletic commissioner in the Orient were illuminating. He bitterly condemned the use of stereotypes by which racial hatreds are fostered and kept alive.

### James W. Johnson

James Weldon Johnson was introduced as one of the most outstanding of the citizenry of New York. His varied career as poet, man of letters, American consular diplomat, race relations expert, contributor to real American music, was enlarged upon by Miss Kearney. This gave him entree into the hearts of his hearers so that he thrilled them with his random account of the passive and active contributions made by the Negro to the civilization here in America we enjoy. He claimed that the contributions in real American folk-lore and music were from the Negro. Despite popular notions,

when Irving Berlin was a youth in Odessa, the particular syncopation that marks what Europe calls American music was going the rounds of New York. Dr. Johnson also informed his audience that he and his brother had terrible misgivings concerning the possible reception of a simple love song by Negroes on the New York stage at one time. One of his recent poems, a highly entertaining satire, based upon the possibility of the unknown

soldier being a Negro at resurrection day, was read to the extreme delight of the audience. He considered the Negroes' battle largely one against stereotypes.

### Negro National Anthem

Here again, however, was noted

by this observer the influence of the meeting upon certain groups in the audience. Coming from certain sections of the South where social contacts with the Negro are taboo, there was in some cases visible aloofness at the onset. But before the evening was over there was a warmth of feeling shown by intellectuals matched only in Aimee McPherson's revivals. Inferiority feelings of Negroes and superiority feelings of some whites found levels. There was a great rush for the literature and the personal greetings. A general realization of human kinship prevailed for one evening at least and doubtless in some instances will leave lasting imprint. The audience sang with fervor all verses of the Negro National Anthem.



Meetings, Conferences, etc.

BUFFALO, N. Y. EXPRESS  
FEBRUARY 27, 1933

# RACIAL UNITY COMING, SAYS NEGRO LEADER

America will lead way in overcoming prejudices, educator predicts

Possibility of the United States showing the rest of the world that all races, whether white, black, yellow or red, can live happily together was discussed by Dr. Robert R. Moton, president of Tuskegee Institute of Alabama, at the Sunday vesper service of the First Presbyterian Church on the Circle.

"There never has been the same situation in any country in any century as there is in the United States now," he said. "There are millions of people here of different races. They are all living together under the same laws. They either have to find a way to live together happily or there will be continual strife."

Still Some Friction, He Says  
"At present the indication is that these people are living together peacefully. Their assimilation, however, is not complete. They are all law-abiding, but there is still friction among them. This friction, the dislike of the white man for the black man, the yellow man for the red man, and so on, must be done away with before there will be complete happiness. The experiment has begun satisfactorily here and probably will find its solution here."

Dr. Moton, one of the leaders of the Negro race in the country, also recited three benefits which, he thought, the Negroes had derived from the white men who brought them here from Africa.

"The Negroes have learned one world-wide language. They have become Christian. And they are now civilized. With these qualities in the Negroes of the present day I look for the time when the natives of Africa will be taught these lessons by the Negroes of the United States."

In a short discussion of the present business depression, Dr. Moton gave the opinion that many good things would come from it eventually. One of these, he said, was the willingness of men of one color to help people of a different color.

"The hatred of the black man for the white man and the hatred of the white man for the black man has been lessened because present

hardships are bringing both races closer together."

Dr. Moton is widely known for his work among the Negroes. Besides being head of the Alabama Institute, Dr. Moton also is head of the United States Commissioner on Education in Haiti and a member of the race relations committee of the Federal Council of Churches. He is the author of many books and pamphlets and has been decorated by honorary degrees from Harvard University, Oberlin College, Williams College, Virginia Union University and Lincoln University.

## National Conference On Negro Student Problems Convenes This Weekend

The National Conference on Negro Student Problems will convene Saturday, April 15, at 9 a. m. at the McMillan Theatre, Columbia University, 116th street and Broadway, for a three-days' discussion. The Saturday and Monday meetings will be held at 10 a. m., 2 p. m., and 8 p. m., and on Sunday afternoon the meeting will be held at the International House, 123rd street and Riverside drive.

Among the scheduled speakers are: Scott Nearing, E. Franklin Frazier, J. S. Allen, Arthur Fauset, Norman Thomas, H. H. Miller, William Patterson, Carter G. Woodson, Layle Lane, Arthur Davis and Rev. A. Clayton Powell Jr.

NEW YORK CITY TIMES  
MARCH 27, 1933

## RELIGIOUS LEADERS ASK SOCIAL REFORM

160 Protestant, Catholic and Jewish Clerics and Laymen Issue a Manifesto.

### CALL FOR MORE RELIEF

Declare Present Order Fails in Tragic Measure to Reflect Religious Teachings.

More adequate provision for the unemployed and needy and abolition of "the present cruel and un-

necessary inequalities in men's opportunity to obtain and enjoy the earth's material blessings" are urged by 160 prominent clergymen and laymen representing the Catholic, Protestant and Jewish faiths, in a manifesto issued yesterday under the auspices of the National Conference of Jews and Christians.

The manifesto calls for courageous governmental action looking toward wider social justice, a check upon the breakdown of labor standards, a national planning board "to lay down far-sighted lines of industrial control for human welfare" and taxation reform that "shall place the major burden on those best able to bear it." Unemployment insurance and care of the aged also are urged.

The signers base their appeal upon the principles that have been set forth during the last year in the pronouncements of Pope Pius XI, the Federal Council of the Churches of Christ in America and the organizations of the American synagogues. Attention is called to the significant fact that President Roosevelt said in a recent address that his social philosophy was in accord with the main ideas of these pronouncements.

### A New Spirit of Understanding.

In releasing the statement, the Rev. Everett R. Clinchy, director of the National Conference of Jews and Christians, called attention to his joint declaration as a remarkable illustration of a growing spirit of understanding and mutual concern among religious leaders of all faiths. Similar comment was made by Roger W. Straus, co-chairman with Newton D. Baker of the National Conference of Jews and Christians.

Asserting that "the shaken social order starkly challenges men's souls" and that "none of us can know peace while heartrending suffering stalks through the land," the signers of the manifesto declare that "the present organization of society fails in tragic measure to reflect the principles of justice and brotherhood which our religious teachings share in common, when it allows untold numbers of men, women and children to suffer in the midst of plenty."

The manifesto was drawn up by a special committee consisting of Dr. David De Sola Pool, rabbi of the Spanish-Portuguese Synagogue, chairman; Professor Arthur Swift of Union Theological Seminary, and Father Edward J. Walsh, vice president of St. John's College.

### Want Poverty Mitigated.

"We are convinced that the common will to mitigate mass poverty, want and hunger can best be realized through orderly social action, inspired by divine teaching."

"We of the churches and synagogues are convinced that the injunction to do justice and to love mercy involves not only high individual efforts but as well coura-

geous governmental action. Therefore we urge our elected governmental leaders and representatives to make available through States and other local agencies adequate and immediate constructive action so as to assure that none shall hunger, none be homeless in our world of brothers."

"At the same time, we ask more vigorous application of brotherly justice than this unhappily needed palliative of emergency relief. We ask that there shall be adequate care of the aged, and we turn to our legislators, our leaders of industry and leaders of labor to make effective without delay such systems of unemployment insurance as shall destroy the haunting dread of destitution which gnaws at the heart of millions. In this age of the swiftly producing machine we also call on them to express the public will to reduce materially the hours of the legal working week and to check the breaking down of our hardly won enlightened standards of labor. We turn to the supreme legislature of the nation, asking that it create a national industrial planning board to lay down far-sighted lines of industrial control for human welfare, to the end that there shall be no return of disastrous human misery engendered by uncontrolled economic exploitation of the common wealth."

"Voicing what we believe to be the conscience of the synagogues and churches, we call further for the redress of basic injustice in our human relations. Our government, and industry under government control, must devise systems of public economy, including taxation, that shall place the major burden on those best able to bear it, and so lessen the present cruel and unnecessary inequalities in men's opportunity to obtain and enjoy earth's material blessings. We solemnly declare that no system of distribution of the common wealth is morally acceptable or economically sound which is not based on justice. "In sum, this is the program for which the churches and synagogues call—immediate provision of food and shelter for all the children of God; the opportunity for regulated work and a sense of security for the worker; an economy inspired not by competitive greed but by human love and brotherhood that shall eventually save men from deriving their comforts from the discomforts and hurt of their fellows. We earnestly believe that these are the very minimum requirements."

### List of the Signers.

Following are the signers of the declaration:

The Rev. M. J. AHERN, Catholic Hour radio preacher, Boston.  
The Rev. PETER AINSLIE, president Christian Unity League, Baltimore.  
The Rev. ALFRED W. ANTHONY, Church Boards of Education.  
CLARENCE A. BARBOUR, president of Brown University.  
ROBBINS W. BARSTOW, president Hartford Seminary Foundation.  
ALBERT W. BEAVEN, president Federal Council of the Churches of Christ in America.  
The Rev. QUITMAN F. BECKLEY, Catholic chaplain, Princeton.  
Professor ISRAEL BETTAN, Hebrew Union College.  
Rabbi JESSE BIENFELD, Syracuse.  
The Rev. FERDINAND Q. BLANCHARD,

Cleveland.  
Rabbi JOSHUA BLOCH, New York Public Library.  
A. J. C. BOND, president Seventh Day Baptist National Convention.  
The Rev. HAROLD LEONARD BOWMAN, First Presbyterian Church, Portland, Ore.  
Rabbi BARNETT R. BRICKNER, Cleveland.  
The Rev. GEORGE ARTHUR BUTTRICK,

Madison Avenue Presbyterian Church, New York.  
The Rev. S. PARKES CADMAN, Brooklyn.  
Rabbi EDWARD N. CALISH, Richmond.  
The Rev. GEORGE A. CAMPBELL, St. Louis.  
The Rev. SAMUEL M. CAVERT, general secretary Federal Council of the Churches.  
B. REVEL, president Yeshiva College.  
GEORGE W. RICHARDS, president Theological Seminary of the Reformed Church.  
Father T. LAWRASON RIGGS, Catholic chaplain, Yale.  
Father J. ELLIOT ROSS, Catholic chaplain, University of Virginia.  
BERNARD J. ROTHWELL, Calvert Round Table, Boston.  
Bishop WILLIAM SCARLETT, St. Louis.  
Bishop JOSEPH SCHREMBES, Cleveland.  
A. A. SHAW, president Denison University, Ohio.  
Father MAURICE S. SHEEHY, Catholic University of America.  
WILLIAM H. SHORT, Paine Foundation.  
Rabbi SAMUEL SCHULMAN, New York.  
GEORGE N. SHUSTER, associate editor The Commonwealth.  
Rabbi ELIAS SOLOMON, New York.  
Mrs. MAURICE STEINFELD, president National Federation of Temple Sisterhoods.  
Rabbi NATHAN STERN, New York.  
Professor ARTHUR SWIFT, Union Theological Seminary, New York.  
Rabbi SIDNEY S. TEDESCHE, Brooklyn, N. Y.  
Professor WILLIAM J. THOMPSON, Drew University.  
Dr. JOHN VAN SCHAICK Jr., editor The Christian Leader.  
Father EDWARD J. WALSH, vice president St. John's College.  
PATRICK J. WARD, National Catholic Welfare Conference.  
Dean LUTHER A. WEIGLE, Yale University Divinity School.  
MICHAEL WILLIAMS, editor The Commonwealth.  
Rabbi STEPHEN S. WISE, New York City.  
MARY E. WOOLLEY, president Mount Holyoke College.  
Mrs. THERESA W. PAIST, president National Board Y. W. C. A.  
Rabbi LOUIS BINSTOCK, New Orleans.  
Rabbi PHILIP BERNSTEIN, Rochester.  
Rabbi LOUIS WOLSEY, Philadelphia.  
Rabbi SOLOMON GOLDMAN, Chicago.  
The Rev. FREDERICK BROWN HARRIS, Washington.  
IRVING MAURER, president Beloit College.  
The Rev. RUSSELL H. STAFFORD, Boston.  
Rabbi GERSON B. LEVI, Chicago.  
Rabbi HENRY J. BERKOWITZ, Portland.  
Dr. H. N. SHERWOOD, University of Louisville.  
Father EDWARD ANGLUIN, Catholic University of America.  
JOHN W. LANGDALE, editor Abingdon Press.  
Bishop EDWIN H. HUGHES, Washington, D. C.  
Bishop CHARLES L. MEAD, Kansas City.  
Rabbi FERDINAND M. ISSERMAN, St. Louis.  
Rabbi BENJAMIN FRIEDMAN, Syracuse.  
The Rev. E. TALMADGE ROOT, Somerville, Mass.  
ERNEST B. WARRINER, New York City.  
Rabbi SAMUEL H. BARON, University of Texas.  
Rabbi EPHRAIM FRISCH, San Antonio.  
Rabbi HARRY S. DAVIDOWITZ, Cleveland.  
Rabbi S. M. NECHES, Los Angeles.  
Rabbi HERMAN HAILPERIN, Pittsburgh.  
Rabbi SOLOMON FINEBERG, Mount Vernon.  
Rabbi HARRY KAPLAN, Pittsfield.  
Rabbi ISRAEL H. LEVINTHAL, Brooklyn.  
Rabbi CHARLES MANTINBAND, Williamsport.  
Rabbi SOLOMON H. METZ, Washington.  
Rabbi LEONARD J. ROTHSTEIN, New York.  
Rabbi PHILIP BOOKSTABER, Harrisburg.  
Mrs. SAMUEL RUBIE, New York.  
Dr. GEORGE ALEXANDER KOHUT, New York.



CHARLES I. HOFFMAN, Newark.  
 ESTELLE M. STERNBERGER, New York.  
 Rabbi JOSEPH RAUCH, Louisville.  
 Rabbi MOSES J. S. ABELS, Brooklyn.  
 Rabbi ABRAHAM BURSTEIN, New York.  
 Rabbi SAMUEL R. SHILLMAN, Sumter.  
 Rabbi VICTOR E. REICHERT, Cincinnati.  
 Rabbi BERNARD HELLER, University of Michigan.  
 Rabbi SAMUEL J. ABRAMS, Brookline.  
 Rabbi MORRIS SILVERMAN, Hartford.  
 Rabbi SAMUEL H. GOLDENSON, Pittsburgh.  
 Dr. ROBERT R. MOTON, Tuskegee Normal and Industrial Institute.  
 Rabbi DAVID B. ALPERT, Texarkana.  
 The Rev. ALLAN KNIGHT CHALMERS, New York.  
 The Rev. RUSSELL J. CLINCHY, Washington, D. C.  
 Father THOMAS F. COAKLEY, Pittsburgh.  
 Rabbi RUDOLPH I. COFFEE, Oakland.  
 HENRY SLOANE COFFIN, president Union Theological Seminary.  
 Rabbi HENRY COHEN, Galveston.  
 Rabbi SAMUEL M. COHEN, the United Synagogue of America.  
 Professor ABRAHAM CRONBACH, Hebrew Union College.  
 The Rev. ALBERT EDWARD DAY, Baltimore, Md.  
 Rabbi DAVID DE SOLA POOL, New York City.  
 HARRY P. DEWEY, president Minneapolis Church Federation.  
 The Rev. RALPH E. DIFFENDORFER, Methodist Episcopal Church, Board of Missions.  
 Dr. H. PAUL DOUGLASS, Institute of Social and Religious Research.  
 Rabbi BERNARD DRACHMAN, New York.  
 Rabbi HARRY W. ETTELSON, Memphis.  
 Rabbi WILLIAM H. FINESHRIBER, Philadelphia, Pa.  
 The Rev. FREDERICK B. FISHER, An Arbor.  
 Father PETER A. FOLEY, Pawtucket.  
 Father GEORGE B. FORD, Catholic Chaplain, Columbia University.  
 Rabbi LEO M. FRANKLIN, Detroit.  
 Rabbi SOLOMON B. FREEHOF, Chicago.  
 Rabbi WILLIAM S. FRIEDMAN, Denver.  
 Father PHILIP FURLONG, Cathedral College.  
 Father FRANK GAVIN, General Theological Seminary.  
 Bishop CHARLES GILBERT, New York.  
 The Rev. WILLIAM E. GILROY, Congregationalist Editor, Boston.  
 Mrs. DAVID E. GOLDFARB, Federation of Jewish Women's Organizations.  
 Rabbi ISRAEL GOLDSTEIN, New York.  
 Father FRANCIS J. HAAS, National Catholic School of Social Service.  
 Rabbi JACOB KOHN, Los Angeles.  
 HAMILTON HOLT, president Rollins College.  
 Professor HERMAN H. HORNE, New York University.  
 The Rev. BURRIS JENKINS, Community Church, Kansas City.  
 C. O. JOHNSON, president Northern Baptist Convention.  
 The Rev. F. ERNEST JOHNSON, research department, Federal Council of Churches.  
 Professor RUFUS M. JONES, Haverford College.  
 Rabbi LEO JUNG, New York City.  
 Dr. ROBERT L. KELLY, Council of Church Boards of Education.  
 Father KENNEDY, Ateneum Seminary of the Holy Ghost.  
 WILLIAM PETER KING, editor Southern Christian Advocate, Nashville.  
 F. H. J. NUBEL, president United Lutheran Church in America.  
 Mrs. ALEXANDER KOHUT, New York.  
 Dr. BENSON Y. LANDIS, research secretary, Federal Council of Churches.  
 Rabbi ISAAC LANDMAN, editor The American Hebrew.  
 Rabbi MORRIS LAZARON, Baltimore, Md.  
 Rabbi DAVID LEFKOWITZ, Dallas, Texas.  
 The Rev. HENRY LEIPER, Universal Christian Council for Life and Work.  
 Rabbi EMIL W. LEIPZIGER, New Orleans.  
 Rabbi HARRY LEVI, Boston, Mass.  
 Brother LUKE, De La Salle College.  
 Rabbi ALEXANDER LYONS, Brooklyn, N. Y.  
 Rabbi LOUIS L. MANN, Chicago, Ill.  
 Bishop FRANCIS J. McCONNELL, New York.  
 Father R. A. McCORMACK, Mount St. Mary's College.  
 Miss RHODA E. McCULLOCH, Editor-in-Chief Y. W. C. A. Press.  
 Father STEPHEN J. McDONALD, Carmelite College.  
 Bishop WILLIAM FRASER McDOWELL, Washington.  
 JOHN McNAUGHER, president Pittsburgh Xenia Theological Seminary.  
 Rabbi S. FELIX MENDELSON, president Chicago Rabbinical Association.  
 Rabbi H. PEREIRA MENDES, Atlantic City.

The Rev. WILLIAM PIERSON MERRILL, New York.  
 The Rev. JEAN S. MILNER, Presbyterian Church, Indianapolis, Ind.  
 PAUL D. MOODY, president Middlebury College, Vermont.  
 Dr. JOHN R. MOTT, New York.  
 Rabbi MORRIS NEWFIELD, president Central Conference of American Rabbis.  
 The Rev. JOSEPH FORT NEWTON, Philadelphia, Pa.  
 Professor REINHOLD NIEBUHR, Union Theological Seminary, N. Y.  
 The Rev. JUSTIN W. NIXON, Rochester, N. Y.  
 G. BROMLEY OXNAM, president De Pauw University, Indiana.  
 The Rev. FREDERICK W. PERKINS, Washington.  
 Rabbi DAVID PHILIPSON, Cincinnati.  
 The Rev. SAMUEL JUDSON PORTER, Washington.  
 The Rev. CARL C. RASMUSSEN, Washington.  
 The Rev. HAROLD PHILLIPS, Cleveland.

PHILA. PA. PUBLIC LEDGER  
 A. JUL 9, 1933

## NEGRO EDUCATION IS STUDENT TOPIC

More Than 1000 From Every  
 Section to Attend Three-  
 Day Conference

### MANY EDUCATORS INVITED

By JOSEPH V. BAKER

More than 1000 Negro and white students, from every section of the country, will meet at Columbia University, in New York, next Saturday for a three-day conference on "Negro Student Problems" and to discuss what effect the present program of retrenchment has had upon student life in general.

While the conference will focus its attention mainly upon the difficulties facing the Negro student in schools and colleges in the United States, the meeting will by no means be dedicated solely to the threshing out of such problems, for, according to the committee calling the conference, white educators and students will bring before the meeting many of their own disadvantages.

The conference is sponsored by some of the Nation's outstanding white and Negro educational figures, as well as others high in other professions. Among them are Dr. Franz Boas, professor of anthropology, and George S. Counts, College of Education, Columbia University; Dr. Alain Locke, professor of philosophy, Howard University; E. Franklin Frazer, social science, Fisk University; Reinhold Niebuhr, professor

of Christian ethics, Union Seminary; Countee Cullen and Roger N. Baldwin, director of the American Civil Liberties Union.

### Chairman Announces Plan

In sounding the general note of the meeting, the chairman, M. Moran Weston, Union Seminary, said:

"The conference will differ significantly from interracial conferences that have been held in the past in that the whole approach to the problem will be one of the student coworker and not as a liberal racial sympathizer."

The announcement of the conference was coincident with the publication of the annual report of the General Education Board, the organization through which the John D. Rockefeller, senior and junior, distribute their beneficences to educational projects. Covering the 1931-32 period, the report shows that despite a general decline in securities, the board appropriated \$1,416,293 to Negro education.

The sum includes direct gifts to institutions for the promotion of programs of advancement, such as appropriations for buildings and grounds, fellowships and salaries for teachers and endowment donations. During the fiscal period thirty-four Negro colleges, universities and schools were helped by the board, the largest grant being \$600,000 as an endowment fund for the maintenance of the new library at Atlanta University, the funds for the site and building of which the board had previously given.

Last year's gifts brought to total amount expended upon Negro education since 1902 to \$32,593,712. And while this fact shows that the organization has dealt unstintingly all along, last year's activity brought about a new interest in the promotion of medical education within the group, a task which had been left largely to Howard University.

### Medical College Aided

In this field the board gave lavishly to McHarry Medical College, at Nashville, now classified as one of the leading medical schools of the South, and to the Flint-Goodrich Hospital, which is operating as an affiliate of the new Dillard University at New Orleans, the result of a merger of New Orleans University and Straight College, and which is headed by Dr. Will W. Alexander.

Through the aid given these two schools, advanced training in the fields of medicine and surgery has been taken into an area in which it is sorely needed, due to the facts that Negro students have no other sources for medical training in Southern sections and that Howard University's school of medicine, which has also received the board's aid, was becoming overcrowded.

Despite this work of the Rockefeller interests, however, leaders of the Columbia University conference point out that there is still much to be done, and that the first move is an understanding between Negro and white students. Philadelphia will be represented at the meeting by students from Temple University and the University of Pennsylvania, who will be headed by Arthur Huff Fauset, a member of the committee and principal of the Singlerly Public School.



# Race Relations-1933

Meetings, Conferences, etc.

Raleigh, N. C. News and Observer  
Monday, February 13, 1933

## RACE RELATIONS RECTOR'S TOPIC

### Dr. Barber Deplores Abolition of County's Negro Health Nurse

The subject of the relations existing between the white and colored races in North Carolina, in matters of education, public welfare work, and along civic lines, especially in connection with the efforts of the Commission on Interracial Cooperation, was treated at length by Dr. Milton A. Barber at Christ Church yesterday morning.

Taking as his text the words: "Have we not all one Father? Hath not one God created us?" Malachi, 2:10, Dr. Barber went on to say that, "There is but one answer to these questions—that the prophet knew, and that we know. And if we are all children of our Heavenly Father, then we must think of all men as brothers, irrespective of race or color. The North Carolina Commission on Interracial Cooperation has requested the ministers of our State to observe this Sunday as the day of Interracial Relations. As we have few foreign born in our midst, this problem narrows down to the relations between the white and colored races. It is a subject of vital concern to us all. And here is where the church can helpfully cooperate with the State."

After stating that it is not amalgamation of the races that the colored people want, but the amicable adjustment of friendly relations between the races, Dr. Barber went on to recall the fact that the Negroes had been given their freedom a little more than 60 years, and that, "perhaps no race in the history of the world has made greater progress than has the Negro race within these 60 years," and cited eminent authorities on this laudable achievement, that "not only speaks well for the ability and energy of the Negro people themselves, but it also testifies to the sympathy, good-will, and cooperation of the white people, especially in the South."

Satisfaction with what North Caro-

lina is doing along educational lines for Negro youth was expressed by the speaker but the marked differential in the expenses allowed for white children and colored children was regretted. "There is great need for more Negro high schools," he said.

The very important welfare work being directed by the State with the help of the government and of private agencies, for the colored people, was treated at length. Dr. Barber stated: "One development of the work in North Carolina was the organization last March of a State Interracial Committee of 500. I have the honor of being a member of the local committee here. Only recently we appeared before the county board of health to plead for justice and fair play to the Negro people in connection with the board's proposal to discharge the only Negro public nurse in the county. Our appeal seemed to fall on deaf ears. The Negro nurse was discharged. It was said that there was politics in the board. I am not prepared to say if that charge is justified or not. But I know that our committee was not satisfied with the board's action nor with their explanation. The facts are, that there are four white nurses employed by the county board, and we argued that it was but simple justice, good will, if not good policy, to retain the one colored nurse. It is well known that a colored nurse can work among her own race to far better advantage than a white nurse can. The board attempted to justify its course by saying that the four white nurses had dependents, while the colored nurse had none. Our reply to that was that even if that were true, that we were not holding any brief for the particular colored nurse, but there ought to be at least one colored nurse employed by the board, and they could obtain the services of another. At St. Agnes' Hospital, the colored nurses are trained as efficiently as white nurses they are registered nurses, and it was not fair to the large number of colored people in the county not to have a nurse in the employ of the board of their own race. A colored doctor also made an earnest plea along the same lines. All to no avail. And in justice let me say that I have heard of no adverse sentiment among the colored people as a result. They have uttered no resentment of the board's unfair act to my knowledge."

Following the reading of the condemnation of lynching drawn up by

representative white women from eight Southern States in Atlanta some two years ago, and referring to the record in respect to lynching made here in North Carolina, there being none for the last two years, Dr. Barber concluded by saying:

"These two races must live here side by side as children of one common Father. We want to live in peace and harmony and good will. We want our colored brother to have justice and equal opportunity with ourselves. Never should we deny to him the full rights of his citizenship. Political trickery or dishonesty to deprive him of the legal exercise of his vote should be condemned by all men. Many Negroes vote more intelligently than plenty of white men. As he grows in intelligence the Negro is voting more independently, just as white men not so much for the party as for the man. He should be treated with courtesy and respect."

"The Negro is not asking for social equality or close social intermingling of the races in the South. All he is asking for is justice and a fair deal. If the two races meet each other with mutual respect and good-will, social relations will take care of themselves, and they can work together as children of God for the common good of both races. And that is what the Commission on Interracial Relations stands for and tried to promote. Give it your sympathy and help."

### Speaks Tomorrow



### W. S. LEE.

W. S. Lee, of Charlotte, will speak in Raleigh Tuesday night, February 14, under the auspices of the Raleigh section of the American Society of Mechanical Engineers. The meeting is to be held jointly with the Raleigh Engineers Club and will occur at the Carolina Hotel, beginning with a dinner at 6:30 p. m.

Mr. Lee is prominently known throughout the country as an engineer and as an executive. He is president of the W. S. Lee Engineering Corporation, Charlotte; vice-president and chief engineer of the Duke Power Company; chairman of the American Engineering Council, and past president of the American Institute of Electrical Engineers.

While Mr. Lee has not announced the topic, it is confidently expected that he will discuss questions which are pertinent at this time.

Chairman for the promotion of the observance of Race Relations Sunday, February 12 in Raleigh.

Lex Kluttz, secretary told of plans the Raleigh Glideons have for securing 200 Bibles for hotels and hospitals of Raleigh. He also told of appointments for the coming four weeks for radio, Sunday School and church vesper service broadcasts, for invocation of the Senate and House and for services at St. Luke's Home. A vote of appreciation was given R. N. Simms for the work he and his layman and minister committee had done in regard to the Sunday legalization of baseball.

## INTER-RACIAL MEET FRIDAY

Directors of Education In  
State Will Be Speakers  
Tomorrow Eve.

Completion of the program for the observance here of national inter-racial week has been made by the committee headed by Mrs. W. L. Hutchins which will have charge of the event here Friday evening at the colored school on Church street, and two prominent speakers from out of town will be heard.

Seats have been reserved for whites and it is earnestly hoped that there will be a representative gathering for the program which opens at 7:30 o'clock.

The program as arranged will be launched by Mrs. Hutchins chairman of the committee, and will open with the singing of "America," and the invocation by Dr. Greer, of the Mills Home.

A selection by a quartet from Bennett college at Greensboro will follow and Supt. D. W. Madison will be called on to introduce Prof. N. C. Newbold, director of the division of negro education of the state department of education.

The quartet will offer another selection, to be followed by an address by Dr. L. R. Reynolds, educational director in this state and Virginia. Supt. McClenny, of the colored school, will present Prof. David Jones of Bennett college, who will speak of the work being done

## RACE RELATIONS PROGRAM SUNDAY

### Raleigh Ministers Give Endorsement Of Plan At Meeting

The Race Relations program Sunday, February 12, was heartily endorsed and each minister urged to co-operate in a wide observance of same at the February meeting of the Raleigh Ministerial Association meeting at the Raleigh Y. M. C. A.

President Harvey A. Cox, rector of the St. Savior's Episcopal church, presided. Rev. Theodore Partrick had charge of the devotional period. Dr. J. Edw. Kirby had charge of the program together with the Inter-racial Committee, the members of which are: Rev. E. McNeill Poteat, chairman; Dr. W. McC. White, and Dr. Milton A. Barber.

The speakers on the Race Relations topic for the day were Guerant H. Ferguson, assistant director State public instruction department, Mrs. W. W. Vass and Mrs. Kemp Neal. Each told of some face of progress and efforts being made for better race relations in this State.

A general discussion followed the talks by the visiting speakers for the meeting in which members expressed themselves on some phases of the subject. This resulted in several others being added to the Race Relations committee—Rev. E. C. Few and Rev. Forrest C. Feezor and Dr. J. Edward Kirby. Mr. Few is city

by this colored school, and a quartet selection and closing prayer by Rev. D. L. Thomas, of the colored M. E. church will end the program.



# VISITORS TO FILL LOCAL PULPITS

## Presbyterians Here for Special Program Tomorrow

Visiting Presbyterian ministers will preach in a number of Buffalo churches today.

They are here for Presbyterian day, to be observed Monday with sessions in Westminster and the First Presbyterian churches.

Rev. William Chalmers Covert, general secretary of the Board of Christian Education, will speak at morning services in the First Presbyterian church, the Circle. In the evening he will address young people of Central Presbyterian church, Main street and Jewett Parkway.

The congregation of South church, 1780 Seneca street, will hear Rev. William P. Shriver, secretary of the Board of National Missions, in the morning service.

### Two Addresses

Two sermons will be preached by Rev. Murdoch McLeod, representing the General Council of the General Assembly of the Presbyterian church of the United States. In the morning he will address the Central Presbyterian church congregation and in the evening Covenant Presbyterian church, Michigan avenue and Ferry street.

Rev. U. L. Mackey, executive secretary of the Synod of New York will speak in Bethlehem church, Bird avenue and Hoyt street in the morning.

Services at 8 p. m. in Trinity church will be conducted by the rector, Rev. Elmore M. McKee. He will speak on the subject, On the Use of Flywheels. The service will be preceded by hymn singing at 7:30 and followed by a program of organ music.

### Bishop Turner Presides

Most Rev. William Turner, D. D., bishop of the Catholic Diocese of Buffalo, will preside at a mission service, sponsored by the Catholic Students' Mission Crusade, in St. Joseph's Old Cathedral, Franklin and Swan streets, this afternoon at 3:45 o'clock.

Rev. John P. Kennedy, Professor of Philosophy at D'Youville college, will preach on the Work of the Foreign Missions. Prayers will be recited by Rev. Aloysius J. Link, moderator of the Crusade. Assisting Bishop Turner in giving benediction will be Rev. Rudolph J. Eichhorn S. J., president of Canisius college, and Rev. John W. Pell, superinten-

dent of Catholic schools. Catherine Driscoll of D'Youville college is president of the Crusade. Among the Buffalo institution taking part in the service are D'Youville college, Canisius college, Annunciation High school, Holy Angel academy, St. Joseph's Collegiate institute, Little Seminary, Mt. Merc academy, St. Mary's seminary, Mt. St. Mary's academy, Nardin academy, St. Vincent's Technical school, Canisius High school and Sacred Heart academy.

### Sunday School Pageant

Evening services in Central Presbyterian church will see a pageant. The Striking of America's Hour announced today. Members of the Philathea and McKee classes of the Sunday school are participating.

Rev. Dr. Max Strang of First-Pilgrim Congregational church, Elmwood avenue and Bryant street will preach on The Reserve of Jesus at the 11:15 a. m. service.

DeWitt Garretson, organist of St. Paul's Cathedral, Shelton square will direct the regular monthly evening musical service Sunday.

President William P. Tolley of Allegheny college, Meadville, Pa. will speak at both morning and evening services in Asbury Delaware Methodist Episcopal church, Delaware avenue and W. Tupper street. The Man on the Watch Tower will be the sermon subject of Rev. Dr. Charles H. Stewart during morning services in North Presbyterian church, Delaware avenue and Utica street.

### Preaches on Negro

The Negro and the Nation will be the subject of Dr. Robert R. Moton, president of Tuskegee Institute, Alabama, during 8 p. m. services in the First Presbyterian church, the Circle. He will address the assembly of State Teachers college Monday morning.

The Christian Way of Life and the Suffering of the World will be the subject discussed by Rev. Dr. Frederick R. Griffin of Philadelphia during morning services in the First Unitarian church, W. Ferry street and Elmwood avenue.

Rev. Albert G. Butzer of Westminster Presbyterian church will address a community gathering at 8 p. m. in the North Presbyterian church. Dr. Butzer's subject will be Rise and Walk. Churches co-operating are the Delaware Avenue Baptist, Church of the Ascension, Westminster and the North church.

## INTERRACIAL MEET SPONSORED BY P.-T. A. TO BE ON SUNDAY

Guy B. Johnson, of U. N. C. Social Relations Institute to be Speaker. First Meet in City.

Dr. Guy B. Johnson will be the speaker at an inter-racial meeting which will be held Sunday at the Alamance Training school, it was announced today.

This meeting is being sponsored by the Parent-Teachers Association, and the speaker is a member of the Institute for Research in Social Science at the University of North Carolina. Dr. Johnson proposes to talk about the plan and program for the county activity along the line of inter-racial relations, prefacing this with a general review of organized efforts in this field throughout the country.

This is the first inter-racial meeting to be held in this city and the association is expecting a large attendance. Everyone is urged to hear Dr. Johnson and to participate in this great movement started by Ex-Governor O. Max Gardner.

## SUPPORT FOR NEGRO URGED BY SHEPHERD

Sympathetic Understanding  
Of Race Asked By College  
President In Address

A plea for sympathetic support and interest in the Negro was made yesterday by President James E. Shepherd, of North Carolina college for Negroes, speaking at the assembly of the Woman's college of Duke university.

President Shepherd recited numerous achievements of the Negro in the fields of literature, music, art, exploration, education, religion, war, and patriotic citizenship. "I recite the march of achievements to prove that the Negro is worth while and capable of great things," said the colored educator. "All he needs is a helping hand and an open door."

"His contributions along all lines of work and achievement certainly entitle him to sympathetic interest and support as he seeks to find himself and work out the principles of democracy. The race of which I am a member realizing the debt we owe

civilization and desiring to measure up to our responsibilities, are seeking opportunities for self development and expression."

Durham, N. C. Herald  
Sunday, March 5, 1933

## SMITH TO TALK ON RACIAL QUESTION

Duke Man Will Appear Before  
Church Group Tomorrow  
Night At 7:30 O'clock

Dr. H. Shelton Smith, professor of religious education at Duke university, will speak before the woman's missionary society at the Lakewood Methodist church parsonage tomorrow night at 7:30 o'clock. Dr. Smith will discuss inter-racial relationships in observance of the Paine college jubilee.

This college is the only Negro college maintained by the Methodist church, and has been in continued existence for the past 50 years.

Dr. Smith is an outstanding leader in the field of inter-racial relationships. Rev. Millard Warren, Lakewood pastor, has extended an invitation to all members of the church and others to hear the address.

## ABOUT 1,000 ATTEND INTERRACIAL SERVICE

2-13-33  
Supt. Guy B. Phillips and Dr.  
David D. Jones Deliver  
Addresses.

### CO-OPERATION IS URGED

A crowd of around 1,000 people, representatives of the various churches of both races in the city, gathered at West Market Street Methodist church Sunday afternoon in observance of "Interracial Sunday" in keeping with the nationwide program.

The meeting was held under the auspices of the white and negro ministerial associations of the city and the Guilford County Interracial committee.

Guy B. Phillips, superintendent of city schools, and Dr. David D. Jones, president of Bennett college, addressed the gathering, which was presided over by Rev. C. E. Hodgkin, D. D., pastor of Westminster Presbyterian church. The scripture lesson was read by Rev. H. C. Miller, D. D., pastor of St. James Presbyterian church, and prayer was led by Rev. C. H. Rowland, D. D., pastor of the First

Christian church. Vocal selections were rendered by the A. and T. quartet and a male octet from Palmer Memorial institute.

In his address, based on "Trends in Interracial Movements," Mr. Phillips declared that with the closer contacts between people afforded through inventions of science a need of closer co-operation between the races is of pressing necessity.

"Ours is an interdependent life," Mr. Phillips said. "Mechanically we are all living just next door to each other. And along with our mechanical engineering we must also develop a social engineering that will knit together and understanding relationship of lives rather than races."

As the most vital points concerned in building this relationship Mr. Phillips advanced five requisites: Understanding, sympathy, justice, hope and education, with special emphasis on education.

Dr. Jones asserted in his address that race relationships must become human relationships based on co-operation, common needs and mutual efforts.

"We will never get anywhere as long as we let prejudices and intolerance stand in the way," he said. "We must devote ourselves to the things which will bring out the best in ourselves. What we need most of all is an understanding that will enable both whites and negroes to accept whatever responsibilities may come their way harmoniously and effectively."

Dr. Jones paid a special tribute to those who during their lives had sought to bring about a higher plane of interracial co-operation and also praised the work of those who are now engaged in such efforts.

The benediction was spoken by Rev. G. F. Hall, pastor of Trinity A. M. E. Zion church.



# Race Relations-1933

## Meetings, Conferences, etc.

Winston, N. C., Free Press  
Monday, January 9, 1933

### INTERRACIAL MEET

#### BE HELD AT RALEIGH

Chapel Hill, Jan. 9.—(U.P.)—The 14th annual statewide conference of the North Carolina Commission on Interracial Cooperation will be held in the United Church at Raleigh Thursday, January 19, with Dr. W. C. Jackson, dean of the school of public administration of the University of North Carolina presiding. The conference will open at 10 o'clock.

Scheduled to take part in the program are 500 persons representative of the thought and life of both races.

Raleigh, N. C., News and Observer  
Monday, January 19, 1933

### INTERRACIAL BODY MEETS IN RALEIGH

#### Reports and Papers of Inter-racial Commission To Be Given Here Today

With a number of interesting papers on racial questions expected to be heard, the fourteenth annual State-wide conference of the North Carolina Commission on Interracial Co-operation will convene today for a one-day session at the United church here.

Dr. W. C. Jackson, of North Carolina College for Women, Greensboro, who is chairman of the Commission, will preside. Dr. Jackson, due to pressing needs for his services at N. C. C. W., will retire today as head of the body.

Dr. Jackson has prepared a special paper which will be heard this morning at 10:20 o'clock. The opening meeting will be called to order at 10 o'clock, with Dr. W. A. Stanbury, of Durham, conducting the devotional. Dr. Stanbury is a former pastor of Edenton Street Methodist church here.

Following Dr. Jackson's talk, L. R. Reynolds will give the annual report of the Commission and Dr. Guy B. Johnson will present a paper on "Effects of the Depression on the Negro."

The business session will be held

at noon, and during the afternoon talks by N. C. Newbold, director of the State Department of Public Instruction; Miss Clara Cox, of Greensboro; H. F. Comer and L. R. Reynolds and Dr. William Stuart Nelson, president of Shaw University.

Durham, N. C., Herald  
Thursday, January 19, 1933

### ODUM CHAIRMAN OF RACIAL COMMISSION

#### University Professor Elected To Succeed Jackson As Body Meets In Raleigh

Raleigh, Jan. 19.—(P)—A note of improved relations between races in North Carolina was sounded here today at the annual conference of the state commission on inter-racial co-operation.

The commission members, with more than 300 present, elected Dr. Howard W. Odum of the University of North Carolina, as its chairman to succeed Dr. W. C. Jackson, also of the university.

Governor J. C. B. Ehringhaus was named to and accepted the post of chairman emeritus.

L. R. Reynolds of Chapel Hill again was designated director. Other officers named were: Dr. W. A. Stanbury, of Durham, and Dr. J. A. Cotton, of Henderson, vice chairmen, and C. C. Spaulding, of Durham, secretary-treasurer.

Several interesting papers, relating to the work of the commission, and the progress of inter-racial cooperation, were read. Those presenting them included Dr. Jackson; Guy B. Johnson of the University of North Carolina; N. C. Newbold, director of Negro education in the state; Miss Clara Cox, of High Point, and Dr. William Stuart Nelson, president of Shaw university for Negroes here.

Speaking briefly was Mrs. Jessie Daniels Ames, of Atlanta, director of women's work in the southern commission on inter-racial cooperation. The organization has for its goal the abolition of lynching.

Dr. Jackson reviewed in detail the progress of the Negro race over a period covering the past 65 years.

He declared an encouraging improvement in race relations had taken place, and urged that we "take a long look ahead and marshal every resource of men and materials and money and morale \* \* to see that

every child, white and Negro, born in America, shall have the 'royal right of an opportunity to burgeon out all that is within him.'"

Margaret, N. C., News-Herald  
Sunday, Jan. 22, 1933

### SAYS THAT NEGROES ARE YET DEPENDENT

#### University Of North Carolina

#### Professor Speaks To Racial Meeting.

The negro race is still dependent in a measure upon the support of others, even though its members have made remarkable progress since they were emancipated 67 years ago, Dr. W. C. Jackson of the University of North Carolina told the State Commission on Interracial Cooperation at

a meeting in Raleigh. "Up until 1865 the life of the negro was so circumscribed, so limited, so ordered by others than himself, and so lacking in unity, save a common bond of ignorance and poverty and serfdom, that it cannot be said to have had a national or unified character," Dr. Jackson said. "Today the negro has completely separated his life from his African background."

"It was not until 1865 that the negro began his real course in America as a race, a unit," Dr. Jackson said.

### INTER-RACIAL PROGRAM HERE

#### Two Prominent Speakers Coming For Colored School Observance.

Local observance of National Inter-racial Week will be marked the coming week with a program at the colored school on Church street on Friday night, February 17. Mrs. W. L. Hutchins, who is chairman of the church committee, is aiding in arranging the program.

N. C. Newbold, of the state department of education, who is di-

rector of the division of negro education, will be one of the speakers, and L. R. Reynolds, director in this state and Virginia, will also be heard.

A quartet from Bennett college, colored college at Greensboro, will appear on the program.

The meeting is in keeping with the National Inter-racial Week, and it is hoped that each of the local churches will be represented at the program and give encouragement and support to the efforts of the colored school and its head, Prof. McClenny, to secure an accredited high school towards which they are now working.

Raleigh, N. C., News and Observer  
Sunday, February 12, 1933

### HUNDREDS ATTEND MEETING AT PARMELE

#### Held In Interest Of Better Understanding Between The Races

Parmele, Feb. 11.—More than 250 people attended the first annual meeting of the People's Welfare Organization held at the Training School here. Principal W. C. Chance the president of the organization stated the purpose of the meeting as follows:

First, to create enthusiasm; second to stimulate interest on the part of those to be directly benefited, and third, to increase the desire for better understanding between the two race groups, which is necessary for the solution of the economic problem that confronts the Negro.

G. H. Cox, business man of Robersonville, was the first speaker. He emphasized the importance of mutual understanding of the races. H. V. Staton, business man of Bethel, and a member of the board of directors of the North Carolina College for Negroes, spoke of each race helping the other in every way possible. President J. C. Wright of the Brick Junior College, spoke of the importance of contact as a means of better understanding in the solution of the economic problems that so seriously face us. Prof. C. A. Hamlin of the Atlantic Christian College, Wilson, spoke of race consciousness and urged the Negro to take up the responsibility of citizenship. L. R. Reynolds, director of the Inter-racial Commission, with headquarters in Richmond, Va., emphasized the importance of small

groups in rural sections working together and expressed the hope that the outcome of this meeting would be far-reaching. Supt. J. C. Manning spoke of the desire and anxiety of the county board of education to assist in aiding worthwhile projects for all the people. N. C. Newbold, director of the department of Negro education in North Carolina, spoke of the progress the Negro has made in education. He cited how the kindness and unselfishness of one Negro at a late hour of the night, when his father lingered between life and death, influenced his life and instilled in him the spirit of unselfishness. Mrs. Carrie Bratcher, supervisor of the Negro schools of Edgecombe county, spoke in the interest of welfare work during these trying times, but urged the Negro to be an asset rather than a liability. These speeches were short but well to the point, and interspersed by a solo, "My Task," sung by Prof. T. K. Slade, principle of the Gold Point School.

Greensboro, N. C., News  
Monday, February 13, 1933

### ABOUT 1,000 ATTEND INTERRACIAL SERVICE

#### Supt. Guy B. Phillips and Dr. David D. Jones Deliver Addresses.

#### CO-OPERATION IS URGED

A crowd of around 1,000 people, representatives of the various churches of both races in the city, gathered at West Market Street Methodist church Sunday afternoon in observance of "Inter-racial Sunday" in keeping with the nationwide program.

The meeting was held under the auspices of the white and negro mutual associations of the city and the Guilford County Interracial committee.

Guy B. Phillips, superintendent of city schools, and Dr. David D. Jones, president of Bennett college, addressed the gathering, which was presided over by Rev. C. E. Hodgins, D. D., pastor of Westminster Presbyterian church. The scripture lesson was read by Rev. H. C. Miller, D. D., pastor of St. James Presbyterian church, and prayer was led by Rev. C. H. Rowland, D. D., pastor of the First Christian church. Vocal selections were rendered by the A. and T. quartet and a male octet from Palmer Memorial Institute.

In his address, based on "Trends in Interracial Movements," Mr. Phillips declared that with the closer con-



acts between people afforded through a thing indispensable for world peace inventions of science a need of closer and welfare was the theme of Miss Day's talk. Miss Day came to Asheville for the meeting. Allen school operated under auspices of the society she represents.

"Ours is an interdependent life," Mr. Phillips said. "Mechanically we are all living just next door to each other. And along with our mechanical engineering we must also develop a social engineering that will knit together and understanding relationship of lives rather than races."

As the most vital points concerned in building this relationship Mr. Phillips advanced five requisites: Understanding, sympathy, justice, hope and education, with special emphasis on education.

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Dr. Jones paid a special tribute to those who during their lives had sought to bring about a higher plane of interracial co-operation and also praised the work of those who are now engaged in such efforts.

The benediction was spoken by Rev. G. F. Hall, pastor of Trinity A. M. E. Zion church.

Asheville, N. C., **Express**  
Monday, February 12, 1933

## RACE RELATIONS DAY IS OBSERVED

### Better Understanding Is Stressed In Program At Allen School

Race Relations Sunday was observed yesterday afternoon at the Allen School for negro girls on College street with addresses by Charles K. Robinson, editor of The Asheville Times, and Miss Muriel Day, secretary of Education and Personnel for the Woman's Home Missionary society of the Methodist Episcopal church, featuring the program.

W. S. Lee, principal of Hill street school, presided. He spoke of the progress in race friendship and co-operation through the activities of inter-racial commissions throughout the South.

Progress of the colored people and a better feeling among all races as

Sanford, N. C. **Express**  
Thursday, March 16, 1933

## Teague and Hawkins Are Speakers At Negro Meet

### RACE PROBLEMS DISCUSSED BEFORE GATHERING HERE

Inter-Racial Meet At Local Colored School Addressed By 2 Local Citizens

### PLEA FOR UNSELFISHNESS

L. R. Reynolds, Richmond, Va., chairman of the Inter-racial Commission on Cooperation, for Maryland, Virginia and North Carolina, who was to have delivered an address at the colored high school here last Monday evening was unavoidably absent. However, the large audience a number of whom were white, gathered to hear him were fully repaid in having the pleasure of hearing excellent addresses by Rev. Frank C. Hawkins and D. B. Teague, and a delightful program of spirituals sung by the Junior Glee Club.

The meeting was under the auspices of the Parent-Teachers Association, and an invitation was extended the white citizens of the community to be present. Following a brief business session the program was turned over to Prof. J. R. Henry, chairman of the program committee. The glee club sang "Somebody Is Knocking At the Door," after which Rev. R. C. Gilmore, D. D., read the scripture lesson, and offered prayer. The glee club then sang "Give Me That Old Time Religion," Prof. W. B. Wicker principal of the school cordially welcomed the visitors, and presented the speakers of the evening.

Mr. Teague spoke on the subject "What It Means To Be An American." He said it was a land of opportunity, with no cast system, where everyone has a chance of rising. He told his hearers not to lose hope or courage, but to keep singing, laughing, and to be friendly and things would come out all right.

Mr. Teague said that work was the most honorable thing in the world and that we should do honestly the tasks that are ours. He told his hearers that they should believe in education as knowledge means growth.

In closing he urged his hearers to hold to religion, old time simple faith and to treasure old fashioned honesty, fairness in all dealings with mutual helpfulness and cooperation in community building.

Mr. Hawkins pointed to the accomplishments of the members of the colored race among whom he said Rowland B. Hayes was an outstanding example; who not overcome by poverty and discouragement reached a high place in the musical world. Using him as an illustration Mr. Hawkins urged his hearers to be proud of their own leaders and to do well the things they set themselves to do. He said that the world does owe us as much as we owe the world; that with high ideals we would live a better life and be better citizens.

Mr. Hawkins made a plea for integrity, honesty and good will in all of our dealings with each other, as he brought his address to a close.

Following his address the glee club sang "It's Me, Standing in the Need of Prayer." The meeting closed with an invocation by Mr. Hawkins.

### Greensboro, N. C., News December 9, 1933 INTERRACIAL GROUP TO MEET ON MONDAY

Joint Virginia-North Carolina Conference Will Hear Well Known Speakers.

Richmond, Dec. 8.—(AP)—A representative gathering of persons from all parts of Virginia and North Carolina is expected at South Hill Monday when a joint conference for representatives of the interracial commission of the two states will be held. L. R. Reynolds, in charge of the work in the two states, said today.

Dr. Roy M. Brown, University of North Carolina, will speak on "the negro's part in the national recovery relief and unemployment."

Dr. Milton A. Barber, rector of Christ Episcopal church, Raleigh, will discuss "what should Christianity mean to the negro besides 'saving his soul'?"

President R. E. Blackwell, Randolph-Macon college, Ashland, and Dr. Howard W. Odum, University of North Carolina, are chairmen of the commission for their respective states.



Race Relations-1933

Meetings, Conferences, etc.

Raleigh, N. C. Times  
Friday, January 20, 1933

# Says Negro Race Is Still Dependent on Others For Aid

State Commission on Inter-Racial Cooperation in Session Here; Dr. W. C. Jackson Addresses Conference; Tells Progress of Negro Race

The keynote of his and Dr. Jackson's address was the setting up of closer in a measure upon the support of bonds of understanding between the others, even though its members have Negro and other races.

The business session was opened at were manumitted sixty-seven years ago, Dr. W. C. Jackson, of the Uni- versity of North Carolina, said in an- nouncement of the Commission re- address Thursday morning before the State Commission on Interracial Co- operation at a meeting in United Church here.

"Up until 1865 the life of the Negro was so circumscribed, so limited, and so ordered by others than himself, Church's Part in Interracial Work, and so lacking in unity, save a com- mon bond of ignorance and poverty and serfdom, that it cannot be said to have had a natural or unified char- acter," declared the speaker. "Today the Negro has completely separated his life from his African background."

"It was not until 1865 that the Negro began his real course in Amer- ica as a race, a unit," Dr. Jackson continued, drawing a contrast be- tween people of that year and today. "Sixty-seven years ago the Negro race was virtually homeless; today there are more than 750,000 home- owners. They were landless; now members of the race own more than 22,000,000 acres and direct operations of 1,000,000 American farms. They were excluded from business; now they control affairs of 70,000 business concerns. Of course they were pov- erty-stricken, and today their wealth amounts to about \$2,500,000,000."

Regarding education, Dr. Jackson said: "Today tens of thousands of schools and scores of institutions of higher learning are operated for and by Negroes; there are around 2,500,000 students and 56,000 teachers. The school property is valued at a \$100,000,000 and around \$60,000,000 is spent annually for education."

Following the address by Dr. Jack- son, Dr. Guy B. Smith, also of the University of North Carolina spoke on "The Effects of the Depression on the Negro." He pointed out that the Negro is today in reality bearing the brunt of the economic burden. He said that there are some jobs in which Negroes are really more pro- ficient than whites, enumerating some

Ames, of Atlanta, director of wom- an's work in the southern community on interracial co-operation. The or- ganization has for its goal the abol- ishment of lynching.

Dr. Jackson, retiring chairman, re- viewed in detail the progress of the Negro race over a period covering the past 65 years.

Salisbury, N. C. Post  
Sunday, February 19, 1933

## Inter-Racial Mass Meet This P. M. At Livingstone

This afternoon at 4 o'clock in the Hood auditorium of Livingstone college, an inter-racial mass meet- ing will be held under the sponsor- ship of the local Inter-racial Com- mittee and the Department of Re- ligious Education of Livingstone.

For the past several years, in or- der to bring about better relation- ships between the races in the south, these inter-racial meetings have been held and it has been cus- tomary in some sections of the south for the white and negro min- isters to exchange pulpits on that day to be known as Inter-racial Day. At the recent Inter-racial meeting in Raleigh, elaborate plans were laid for the celebration of this occasion.

At the meeting today the speak- ers will be prominent people in the field of race relations. They will be: Miss Clara I. Cox of High Point; Rev. M. W. Gordon of the First Baptist church of Spencer; Mrs. Rose D. Aggery, Supervisor of negro schools in Rowan county; and President W. J. Trent, of Living- stone. Special music will be ren- dered by the Choral society of the college.

Richmond, Va. News Leader  
Thursday, January 19, 1933

## Inter-Race Group To Hear Reports

The small inter-racial group which is considering the problems of the vocational guidance of Negroes in Richmond and elsewhere in Virginia will meet again this afternoon at 4 o'clock in the offices of the Southern Woman's Educational Alliance.

A report will be given of a similar conference in Minneapolis on Feb. 24, at the meeting of the National Vocational Guidance Association, where recommendations from this group were discussed, and voca-

tional guidance projects already un- der way in this vicinity will be con- sidered. Members of this group, now being slightly enlarged, includes J. L. B. Buck and C. J. Hyslop, of the state department of education; Dr. Gordon B. Hancock, of Virginia Union University; Mr. Cooper, of Hampton Institute; Wiley A. Hall, of the Richmond Urban League; Mrs. J. Scott Parrish, Mrs. Henry G. Ellett, Mrs. J. Stuart Reynolds and others.

## Inter-Racial Group Outlines Extension Program At Meeting

The High Point District Inter- Racial committee met Friday night at 7 o'clock in the office of Dr. J. C. Morgan for the purpose of outlining an extension program for the the development of training scoutmasters, assistant scoutmasters, and troop commit- tees for the present as well as the prospective scout troops.

At this time an invitation was extended to all Negro churches to have men from their respective churches take this course. The training course will begin on April 17 and will embrace 17 hours of instruction to be com- pleted in three weeks. Merit badge counselors were approved for nine subjects by the court of honor committee.

Dr. J. C. Morgan, S. E. White, Lemon, Porsha, Rev. Ashe Ma- son, Adams, F. L. Porter and B. W. Hackney, Jr., were present at this meeting.

## Winston-Salem, N. C. Sentinel Wednesday, March 22, 1933 Forsyth County M. E. Young People Award Two Cups and Banners

"Race Relations" was the general theme of the monthly meeting of the Forsyth County Young People's Union of the Methodist Church held at Ardmore M. E. Church last night. He stressed the point that the race at which more than three hundred young people were present. Secre- tary C. T. Woodland, of the colored said that the Smith Negro is how to make life tolerable under the restrictions of law and custom which exist at the present time. He stated that the race prob- lem from the point of view of the factors which now faces the world and the making of a culturally backward minority community had been particularly for- tunate in its race relations and pre- dicted a continuance of this because of the tendency to make opportu- nities equal.

Secretary Woodland gave an en- lightening analysis of the factors that had gone into the making of the community of Winston-Salem, com- mending the Moravians who early in its history evinced a de- sire that both white and colored should share in the advantages of education. He said that this com-

five approaches to the matter of a better understanding between the races: First, the need for viewing the problem objectively; second, ex- tension of equality of opportunity (not social equality); third, more cultural contacts; fourth, equal edu- cational opportunities and, fifth, a diffusion of cultures.

There were 289 members present and visitors swelled the total atten- dance to 324.

The Vick Cup was awarded to Green Street group, which also won the efficiency cup. Mt. Tabor group won the efficiency banner and Love's Church, Walkertown, was awarded the attendance and singing banners. Mt. Tabor issued a challenge to Love's Church group to a contest for the singing banner at the next meet- ing.



Ames, of Atlanta, director of woman's work in the southern community on interracial co-operation. The organization has for its goal the abolishment of lynching.

ional guidance project already under way in this vicinity will be considered. Members of this group, now being slightly enlarged, includes J. L. B. Buck and C. J. Hyslop, of the state department of education; Dr. Gordon B. Hancock, of Virginia Union University; Mr. Cooper, of Hampton Institute; Wiley A. Hall, of the Richmond Times-Dispatch.

# Inter-Racial Mass

Meet This P. M.

# At Livingstone

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Point, Rev. M. W. Gordon of the  
First Baptist church of Spencer  
Mrs. Rose D. Aggery, Supervisor of  
elementary schools in Rowan county; and

President W. J. Trent, of Livingston. Special music will be rendered.

Dr. Howard W. Odom of the University of North Carolina, was elected

# Inter-Race (Young)

## To Hear Reports

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Richmond and elsewhere in Virginia

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Vocational Guidance Association where recommendations from this group were discussed, and Vocational Guidance Association

There were 289 members present and visitors swelled the total attendance to 326.

The Vick Cup was awarded to Green Street group, which also won the efficiency cup. Mt. Tabor group won the efficiency banner and Love's Church, Walkertown, was awarded the attendance and singing banners. Mt. Tabor issued a challenge to Love's Church group to a contest for the singing banner at the next meeting.

# ing People and Banner

"Race Relations" was the general theme of the monthly meeting of the Forsyth County Young People's Union of the Methodist Church held at Ardmore M. E. Church last night at which more than three hundred young people were present. Secretary C. T. Woodland, of the colored Y. M. C. A. spoke and the Smith Choral Club gave a concert of spirituals.

Secretary Woodland gave an enlightening analysis of the factors that had gone into the making of the community of Winston-Salem, commending the Moravians who early in its history evinced a desire that both white and colored should share in the advantages of education. He said that this com-

Winston-Salem, N. C. Sentinel  
Wednesday, May 22, 1933

**Orsyth County M. E. Young People  
Award Two Cups and Banners**

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July 13, 1933

## INTER-RACIAL MEET AT FAYETTEVILLE TODAY

Fayetteville, July 17.—Rev. Walter Patten, D.D., pastor of Hay Street Methodist church, and Prof. H. L. Trigg, of the State Department of Education, Raleigh, will be the principal speakers at the inter-racial conference to be held at the State Normal School on Tuesday at 11:30 o'clock. The conference is being held under the auspices of the North Carolina Inter-racial Commission, a body appointed during the term of office of Governor Gardner, and having for its aim the propagation of inter-racial goodwill and the promotion of better racial understanding.

## INTER-RACIAL MEET TUESDAY AT LIVINGSTONE

### Annual Conference Strengthens Bonds Between Races

BY W. F. TRENT JR.

The second, and one of the most successful of the inter-racial meetings held in connection with the Livingstone College summer school, convened in the Livingstone College auditorium yesterday morning at 11 o'clock with numerous citizens as well as the summer school students in attendance.

President Trent presided and outlined, prior to the program, just what the inter-racial commission was attempting to do in the south, and all over the country for that matter, in bringing about better relationship between the races in the communities. He spoke of the founding of the commission in Atlanta, Georgia, and some of the fine work it has done in creating a better understanding the one race of the other. The prominent men and women of both races in attendance were presented to the audience.

After a vocal solo by John Nicholson, a former member of the Livingstone College octet, Dr. C. W. Armstrong, county health officer, spoke to the teachers on how they might better the health of their students so that the most efficient work could be done. "It is impossible," he said, "for the undernourished and the underprivileged child to do his best work in school and

the teacher should include definite health activities in their teaching program." He then outlined some of the things that a teacher could do to better the health condition and offered the services of the county health office in effecting such programs.

Prof. J. W. Younge, treasurer of Livingstone College, was the next speaker and lauded the inter-racial commission for its splendid work. He suggested that quite a bit of progress could be made if, in our attempt to better race relations, we would do three things: first, find out the facts in given cases of race relations; second, face those facts courageously, regardless of where they might lead, and finally act on those facts to the best of one's ability. He concluded by stating that these matters, one must not become indifferent to the welfare of others since indifference is a stumbling block in the way of positive action for mutual good.

Rev. Marshall Woodson, pastor of the First Presbyterian church, was the next speaker and began his remarks by mentioning that there is a difficulty in all social relations and appreciation for the fine work Mrs. Rose D. Aggrey has done in Rowan county as supervisor of negro schools. These difficulties, life would become intolerable. While love is no panacea for these difficulties, it goes a long way in smoothing over the rough edges of the aftermath. He said that to him, there was no question of the negro's attitude toward him as he knew that well enough and appreciated it immensely. The question foremost in his mind was "What is to be my attitude toward the negro?" And as a solution he reverts to the Man of Galilee who commissioned his followers to recognize men as Christian brothers and sisters. And he insisted that this was no mere pious platitude but a feasible and workable philosophy with him.

At this point, Esteele Trent rendered a soprano solo. Mrs. C. S. Morris, prominent Salisbury club woman, who spoke on the initial program last year, was present and spoke on some phases of adult illiteracy and the part that the negro teachers could play in reducing the adult illiteracy among their group. She spoke of the beginning of her interest in this work and suggested that no finer piece of work could be done than to attempt to bring about a decrease in the percentage of illiterates in Rowan county, both white and colored.

Rev. W. A. Tutt, pastor of Calvary Baptist church of this city, spoke next on some important phases of community life on which the two races could cooperate with a great deal of mutual profit. He spoke of the present evil of unemployment and the suffering on the part of negroes because of discrimination. He suggested that forces should be combined on this question of the health of the community. He felt, too, that if one would have a better

relationship between man and man and between races there must be a reversion to Christian living—a greater application of the principles of Jesus Christ to our everyday life.

Although Mayor Davis and Editor Hurley of The Post had asked to be excused from making an address on the occasion, President Trent called on both of them for remarks. Mayor Davis felt that if men and women would be honest, candid and friendly in their relationship with one another, there would be no problem and he too felt that an application of Christian principles would eradicate friction in race relationships. Editor Hurley opened his remarks by mentioning his points of contact with the colored citizens of Rowan county—chairman of the county school board and a member of the local inter-racial committee. He paid a high tribute to the teachers of North Carolina for their unselfish sacrifice during these pressing times and officially expressed the appreciation of the board for the unselfishness of the teachers in Rowan county. He also took an opportunity to express a difficulty in all social relations and appreciation for the fine work Mrs. Rose D. Aggrey has done in Rowan county as supervisor of negro schools. He expressed a keen desire that retrenchment necessitated by current state. Local civic, social service and religious leaders are invited to speak.

Similar conferences are being held at the summer schools, for both white and colored teachers. The purpose of the meetings is to acquaint the teachers, and others who are interested, with facts concerning the work among Negroes and what is being accomplished to bring about a more intelligent understanding between the two races. Features of the meeting include the discussion of the part the church has in race relations, the press as a factor in race relation, citizenship as taught in one of the high schools, and then an open forum for general discussion of items of interest.

Dr. Atkins has mailed letters of invitation to approximately a hundred local persons. He explains, however, that there are probably some who have not been formally asked in this manner and says they will be welcomed.

In the closing moments of the meeting, President Trent mentioned the importance of the community supporting, financially, the work which the inter-racial commission is trying to do and urged all the group to respond generously when an appeal is made in Salisbury for funds for this work. Announcement was made of the publication in pamphlet form of a study, "The Negro in Rowan County," made by the department of social science at Livingstone College this spring. It is being used by the state inter-racial commission as a model for other counties. It is 73 pages long and contains several interesting charts and graphs.

Winston-Salem, N. C., Sentinel

July 13, 1933

## INTER-RACIAL MEET FRIDAY

### Conference Will Be Held at Teachers' College in Afternoon at 2:30.

A conference on features of what is being accomplished by the North Carolina Interracial Commission and affiliated groups will be held Friday afternoon, 2:30 o'clock, at the Winston-Salem Teachers College, it is announced by Dr. S. G. Atkins, president. Coming here from Raleigh will be L. R. Reynolds, director of the commission, and N. C. Newbold, member of the executive committee of the commission and director of the Negro division of education in the state. Local civic, social service and religious leaders are invited to speak.

#### FEATURES OF MEET

Similar conferences are being held at the summer schools, for both white and colored teachers. The purpose of the meetings is to acquaint the teachers, and others who are interested, with facts concerning the work among Negroes and what is being accomplished to bring about a more intelligent understanding between the two races. Features of the meeting include the discussion of the part the church has in race relations, the press as a factor in race relation, citizenship as taught in one of the high schools, and then an open forum for general discussion of items of interest.

Dr. Atkins has mailed letters of invitation to approximately a hundred local persons. He explains, however, that there are probably some who have not been formally asked in this manner and says they will be welcomed.

August 9, 1933

## Young People In Interracial Rally

About 60 young people attended an interracial meeting of the Charlotte Young People's alliance last night at 8 o'clock at the St. Peter's Episcopal church. Rev. W. A. Cooper, pastor of the A. M. E. Zion church, who has just returned from Milwaukee, Wis., where he attended the national convention of the International Christian Endeavor association, said: "We were just one great body, interested in the attainment of one ideal, 'I would be a Christian.'" The meeting was presided over by

Miss Molly Mullen, president of the alliance and Rev. Cooper was introduced by Chester Morrison, treasurer. Robert Mitchell, negro, led in prayer.

In the future the young people will meet on the third Tuesday of each month instead of every two months.

Burlington, N. C., Times

November 9, 1933

## DR. CHEALZZI HEARD IN ADDRESSES ABOUT RACIAL RESEARCHES

His Subject at Meeting of White and Negroes Was "When Shall Negroes Return to Africa?"

Reverend Dr. C. F. Chealzli, a former priest of the historic church, the Coptic or Ethiopian church of Abyssinia, and president of the Researchers of Racial, Economic and Religious Truths, addressed an interested audience of white people last night at the Graham M. P. church.

Later in the night he spoke to the negroes at the Negro Methodist church on "When Shall Negroes Return to Africa?" This subject was used at both meetings. Yesterday afternoon he addressed the negro junior high school in Graham. Dr. Chealzli, who boasts of being a "black man of the ecclesiastical patrician caste, but not a colored man, says that "a designation strips off the ethnological origin of myself and makes me an amalgamated being of a racial, physical and psychological inferiority to other groups; for I am of one people of the oldest monarchial government, the oldest Christian government that sent the Queen of Sheba to Solomon, a black Jew, and Homer, the Grecian poet."

Dr. Chealzli arrived in Graham yesterday from Raleigh, where he addressed the white collegians at St. Mary's college and the negroes at Shaw university. He was educated 40 years ago at the University of Oxford, England, holding the Ph D. and D. D. He speaks to both races tonight; at 8:15 o'clock he addresses the A. M. E. church, near the Graham High school on "When Shall This Economical Cloud Be Over?" Tomorrow night at 7:15 o'clock he speaks at the M. P. church of Graham on "East Africa, Customs, Laws, People and Religion," to whites only. The doctor believes the world is nearing an upheaval before summer of 1934. He will speak tomorrow morning at 10 o'clock to the students of the Graham High school, and to the Burlington High school at 11 o'clock, on "African Wonders."



## Meetings, Conferences, etc.

Asheville, N. C., Times  
July 21, 1933

# BISHOP BRATTON OPENS MEETING AT KANUGA LAKE

## Conference On Interracial Relations Under Way At Episcopal Center.

KANUGA LAKE, July 21. (Special) "Are we sufficiently converted to convert?" With this challenge, the Rt. Rev. Theodore D. Bratton, bishop of Mississippi, opened the Conference on Interracial relations Wednesday evening at Kanuga Lake, conference center of the Episcopal church. This was a part of the program for the Adult, Clergy, and Laymen's conferences now in session here.

Bishop Bratton, a member of the National Commission on Interracial Co-operation read some statistics compiled by that organization on the present status of the negro race in America. Out of approximately 11,000,000 members of the negro race in the United States today, more than nine million live in 16 southern states, Maryland, Delaware, and the District of Columbia. While the increase in the great northern centers, New York, Boston, and Chicago, has been very rapid, the change from rural to urban population in the South has been almost as large in proportion to the size of the cities, the negro population in the last decade increasing in New Orleans 30 per cent, in Birmingham 40 per cent, and in Atlanta, 50 per cent.

**Illiteracy Decreasing**  
Increasing with the percentage of urban population according to Bishop Bratton's report, have been the expenditures for the welfare of the negroes, including money invested and expended for maintenance of educational facilities. There is now a total investment of \$85,000,000 in negro public schools in 15 Southern states, and their maintenance amounts to approximately \$45,000,000 per year, resulting in a vastly increasing number of children enrolled in public schools and a rapidly decreasing rate of illiteracy.

Bishop Bratton called attention to the other agencies helping materially in raising the standards of negro life, the Y. M. C. A., Y. W. C. A., Boy Scouts, hospital facilities, public health work, and share and place in community chests in nearly all such organized efforts towards public welfare. He reminded the audience that a greater percentage of negroes were receiving justice in the courts than in former years, and that the numbers of lynchings in the United States had decreased from 21 in 1930 to

eight in 1933.

"These horrible affairs," Bishop Bratton said, "where the participants are their own victims rather than the person who is lynched, are still far too great in number, but the fact that they have decreased from a number of 100 per year in the years prior to 1921, shows us that the dreadful wrong in the practice is being recognized."

**A Question Of Prejudice**  
"It is a question of ignorance and of prejudice," explained Bishop Bratton, "which builds up this misunderstanding between the white and negro races. How many of us really know the negro, how he lives in his home, how he worships in his church, how he is taught in his school? Until we can know that, we cannot say that we are in a position to understand the race or to act intelligently in our help for him."

The Rt. Rev. K. G. Finlay, bishop of upper South Carolina and director of the Kanuga conferences, addressed the meeting at Bishop Bratton's invitation.

"Any man," said Bishop Finlay, "who says he knows the negro is telling a falsehood. There is no such person as 'the negro.' There are good and bad, mean and kind, rich and poor, worthy and unworthy negroes, just as there are the same classes of white men."

Bishop Finlay illustrated his point by telling a story of two negro children with whom he had come in contact, one taught and reared in fear and hatred and mistrust of white men, and the other, bred with perfect confidence and reliance upon any white man as his natural friend and benefactor.

"It is our duty," Bishop Finlay pointed out, "in the practice of Christianity, to treat the negro, not as a race alone, but as individuals, whose souls are God's, just as ours are, and who have a right to their place in the Kingdom of God on earth as well as in Heaven."

**Archdeacons Speak**  
Archdeacon E. L. Baskerville, of Charleston, S. C., and Archdeacon J. B. Elliott, of Columbia, S. C., both colored, made short talks, paying tribute to the white people of the South who had made possible the progress already achieved by the negro race, and asking for patience and help and understanding for their next steps upward.

"You need not be afraid of us," Archdeacon Elliott assured his hearers. "The negroes will not hurt you. They do not want to hurt you, nor take anything away from you. They want you to give them their proper place in the church as their own. They do not want to inter-mingle with the white race. They do not want to join the Communists and the negroes. They are loyal to the whites, and always will be loyal. We want patience, and we want your understanding. We believe the churching will bring this about."

Archdeacon Baskerville recalled in his talk the days during the war between the States when his grandfather, of New York, executive secretary of the woman's auxiliary. Others on axes on the porch of the "big house" in Virginia to protect the women and children. "It was not the overseer who was left to protect them. It was the negroes, and they protected their white people. And we will protect the white people now. Even after the war, it was the brawn, if not the brains of the negro who helped build up the South, in the cotton fields and on the farms. It was the religion of the negro that helped him do. I thank God I belong to a race which has religion. And it is through the religion of God and Jesus Christ that the negro will go upward in his struggle toward higher living."

## Pays Tribute To Women

Archdeacon Baskerville paid a beautiful tribute to the women of the South who had understood and cared for the negro, and to the Southern bishops, who, ministering to their people, had made the negroes feel they had a place in the Episcopal church, the only American church as a whole, which accepts the negroes as an integral part of the church.

After the conference, the colored kitchen force at Kanuga Lake assembled on the float on the lake, lighted by a large bonfire built in a sand-box in the center of the float, and rowed up and down by the water front singing negro spirituals to the pleasure and delight of those on shore.

On Wednesday at Kanuga Lake the Regional Conference of the field department of the National Council came to an end. The remainder of the adult period, July 15-29, will be devoted to the regular Adult and Clergy conferences, with a special Laymen's conference on general church problems July 21-23, and Woman's Auxiliary Day, July 22.

Presidents of the woman's auxiliary of the five Carolina dioceses are present at the Adult conference. They are: Mrs. Sheldon Leavitt, of Asheville, diocese of Western North Carolina; Miss Emma Hall, of Charlotte, diocese of North Carolina; Mrs. C. C. Caine, of Pinopolis, S. C., diocese of South Carolina, and Mrs. A. C. Hammett, of Greenville, diocese of upper South Carolina. Mrs. Dean Turner, of Port Myers, Fla., president of the woman's auxiliary of the diocese of Southern Florida, is also attending the Adult conference.

## Miss Cain in Charge

Miss Carolina P. Cain, president of the woman's auxiliary of the diocese of South Carolina, will be in charge of the program for woman's auxiliary day, to be held at Kanuga Lake, Saturday from 10:30 a. m. to 3 p. m. This has always been a popular feature of the Kanuga Lake summer program, members of the auxiliary from many parts of the South spending the summer in the mountains, meeting with those attending the conference at Kanuga Lake.

Outstanding among the speakers for the auxiliary day will be Miss Grace Lindley, of New York, executive secretary of the woman's auxiliary. Others on the program will be: The Rev. Eric S. Tasman, general secretary, field department of the National Council; the Rev. Malcolm S. Taylor, Washington, D. C., director of evangelism, national commission on evangelism; Dr. Gus W. Dyer, specialist on the war, it was the brawn, if not the brains of the negro who helped build up the South, in the cotton fields and on the farms. It was the religion of the negro that helped him do. I thank God I belong to a race which has religion. And it is through the religion of God and Jesus Christ that the negro will go upward in his struggle toward higher living."

# RACES JOIN IN ALLIANCE MEET

## Interracial Gathering Held by Young People at St. Peter's Episcopal Church.

The Charlotte Young People's Alliance held an interracial meeting last night at 8 o'clock at St. Peter's Episcopal church. Approximately 60 young people of both races attended.

Rev. W. A. Cooper, pastor of the A. M. E. Zion church, was the principal speaker. Said Pastor Cooper, who has just returned from Milwaukee, Wisconsin, where he attended the national convention of the International Christian Endeavor association, "We were just one great body, interested in the attainment of one ideal, 'I would be a Christian!'"

The negro quartet from Smith University, which was to have rendered vocal selections, failed to appear. The negroes, acting as deputies, stood in a body and extemporaneously sang "Nearer My God to Thee" as though it had been rehearsed for weeks.

Miss Molly Mullen, vice president of the alliance, presided. Chester Morrison, treasurer, introduced pastor Cooper. Robert Mitchell, negro led in prayer.

Just before the interracial meeting, which turned out so successfully, the executive committee of the alliance met and decided that the alliance meetings will be held once monthly, on the third Tuesday in each month, instead of twice monthly as heretofore.

## Negro Leaders Here To Organize Alliance.

There arrived in Charlotte yesterday Rev. J. D. Battle and Rev. W. M. Martin, negroes, for the purpose of organizing Charlotte negroes into a modern educational and religious alliance to fight against any and all forms of communism.

They represent the Religious and Missionary Brotherhood, a national negro organization, founded 30 years ago in Washington, D. C., for the purpose of teaching all negroes that the Southern white man is their best friend.

Say Preachers Battle and Martin: "Understanding creates friendship and good feeling—the white man understands the negro from the fact that they have spent 265 years, together in the South. . . . It is therefore very fitting for the negro to remember and to understand that it took the white man 5,000 years to arrive at his present standing in the world. Only 265 years ago the negro lived in a savage and heathen state. The progress has been remarkable. Let us be patient and not hasty."

## Interracial Rally Set For Tonight

An interracial meeting of white and negro young people will be held at St. Peter's Episcopal church tomorrow night at 8 o'clock by the Charlotte Young Peoples' Alliance. It was announced today.

Rev. W. A. Cooper, pastor of the negro A. M. E. Zion church, will be the principal speaker and a Sunday school class from his church will also participate in the program.

Miss Molly Mullen, vice president of the alliance, will preside. Both white and negro young people are invited to attend the meeting as the parents and friends of the alliance members.

Rev. Cooper will discuss interracial problems as brought out at the recent international convention of Christian Endeavor at Milwaukee, which he attended.

A negro quartet from Johnson C. Smith university has been asked to sing on the program.

The alliance is an inter-denominational young people's organization founded here last February. It has grown in the past six months to a total membership of 106. It has the approval of the Charlotte Ministerial association and the individual endorsement of most of the ministers of the city.

University will render several selections. Miss Molly Mullen, vice president of the alliance, will preside. This is the first interracial meeting the alliance has held and is something in the nature of an experiment.

Rev. W. A. Cooper, pastor of the A. M. E. Zion church, will be the principal speaker of the evening. Pastor Cooper has just returned from Milwaukee, Wisconsin, where he attended the national convention of the International Christian Endeavor association. He will tell the young people of the activities of this association with particular regard to interracial movements.

A negro quartet from Smith University, which was to have rendered vocal selections, failed to appear. The negroes, acting as deputies, stood in a body and extemporaneously sang "Nearer My God to Thee" as though it had been rehearsed for weeks.

Miss Molly Mullen, vice president of the alliance, presided. Chester Morrison, treasurer, introduced pastor Cooper. Robert Mitchell, negro led in prayer.

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**YOUNG PEOPLE TO HAVE  
INTER-RACIAL MEETING**  
August 6, 1933  
Charlotte, N. C. Observer

The Charlotte Young People's Alliance, which now has a membership of 106 young men and women of all denominations, will hold an interracial meeting Tuesday evening, August 8, at 8 o'clock at St. Peter's Episcopal church.







# STUDY OF NEGRO PROBLEMS URGED

## Committee on Inter-Racial Relations Holds Session in Durham

Chapel Hill, Oct. 19.—"It is of peculiar importance at this time that the people of North Carolina covenants together again in their efforts to approximate fairness, justice, and equality of opportunity for the Negro portion of her population who are subject not only to the usual economic strains and emergencies but to special difficulties in the fields of education and representation in the reconstruction program of the state." "It seems particularly important at the executive committee of the North Carolina commission of internal co-operation asserts in a statement which it has just adopted at a meeting held in Durham.

Those present at the meeting were Howard W. Odum, chairman; S. G. Atkins, W. J. Trout, J. W. Seabrook, C. C. Spaulding, R. T. Weatherby, Roy M. Brown, Guy B. Johnson, N. C. Newbold, L. R. Reynolds, Miss Clara I. Cox, Mrs. James E. Shepherd, Howard E. Jensen, and W. C. Jackson.

Among the fields in which study and remedial action are needed, the statement asserts, are "(a) the salaries of Negro teachers; (b) transportation of Negro school children; (c) the providing in every locality of the uniform eight months school term; (d) the voiding of the terms of the National Recovery Act in some instances and the discharge of Negro workers under its provisions in other instances."

The executive committee of the North Carolina commission on Interracial Cooperation offers its services in "whatever practical ways it may promote a clear interpretation of the facts, a harmonious coordination of all agencies and forces of both races within the state and without, and of such programs of action as will give promise of bringing about the desired results."

"Domestic tranquility, the general welfare of all the people, equality of opportunity, and new guards for safety and security, as vouchsafed in the American democratic government, are today as appropriate as ever," it is urged. "North Carolina, facing the situation and understanding it, will want to do no other than to guarantee these fundamentals."

Pointing out that the long continued

depression and social emergency in North Carolina have placed a heavy burden upon the citizenship, the statement asserts that "it must be clear that the best efforts of all our best statesmanship will be required to effect immediate recovery and lasting reconstruction in the whole economic and cultural life of the commonwealth."

"It is peculiarly important at this time that all forces of whatever sort within the state and without the state work together toward such realistic relief and reconstruction as will strike at the very heart of the present crisis of democracy and at the very foundations of our deficiencies. During times like these there are needed, therefore, not only every possible means of united effort and patriotic spirit of the people in positions of leadership but there is particular need that the usual happenings or the breakdown of community relationships be not allowed to add their difficulties to the difficulties of the situation."

"It seems particularly important at this time when inequalities and injustices arise more naturally that the strain of emotional tension and the conflict of interests be not allowed to increase such inequalities and injustices."

October 20, 1933

## IT WORKS BOTH WAYS

Meeting in Durham the executive committee of the North Carolina Commission on Inter-racial Co-operation, has issued a statement intimating that negro children are not receiving fairness and justice in education and are not being provided in every locality with an eight months school term and transportation to their schools.

We have heard it argued that the economic status of the negro in North Carolina makes it imperative that such a school term not be required of negro children in order that they might have more time to assist their parents in tending crops and picking cotton, that landlords would discharge negro tenants who could not avail themselves of the services of their children in these respects, and that the enforcement of an eight-month term for negro children would actually work to the economic detriment of that race.

On the other hand, the argument has been put forward that the very fact of this cheaper negro labor puts the white tenant farmer at a disadvantage and results in the white man getting less for his work as a result of the cheaper negro competition.

They argue that the more educated a man becomes, whether he be black or white, the better economic status he demands, and that if the negro farmer were

better educated he would demand better conditions, and through the negro's refusal to work under conditions amounting almost to peonage, the economic status of the white farmer would be improved because there would not be a vast array of ignorant illiterate negroes to underbid his efforts to sell his services for sufficient to secure a decent living and a decent education for his children.

The problem is a delicate one, but one which should be approached with courage. It is true that it is an advantage for the Southern landlord to be able to obtain cheap, ignorant labor; but all Southerners are not landlords and it is not to their advantage to be forced to compete with cheap, ignorant labor.

Fairness to the negro in education is fairness to the average white man as well.

CHARLOTTE, N. C.

NEWS

## Large Orders Can Be Itemized.

The North Carolina commission on interracial cooperation, of which the able Dr. Howard W. Odum is chairman, met recently in Durham and adopted this resolution:

It is of peculiar importance at this time that the people of North Carolina covenant together again in their efforts to approximate fairness, justice and equality of opportunity for the Negro portion of her population.

That is a large order and it covers a great deal of territory. There is so much diversity of ideals and instinct in North Carolina that it is difficult to imagine the whole State or any considerable element in it covenanting together upon even such fundamental matters as fairness, justice and equality of opportunity.

But large orders can be itemized, and as one item we might represent here a request made of the council the other day by a group of Negro ministers who spoke for residents on South McDowell street where it becomes the hub of Negro night life in Brooklyn. Lawless, these leaders of their race declared, is rampant here. Shootings and cutting scrapes and many of the homicides which totalled 24 during the first nine months of

this year take place, and still are taking place, in this section. Law-abiding citizens are disturbed and church worship sometimes proceeds with competition from outside. Surely if these people desire order in their community they should have the help of the city in securing it. Were the matter put up to Dr. Odum and his commission we think it certain they would urge that by all means it be done.

Pointing out that the long continued depression and social emergency in North Carolina have placed a heavy burden upon the citizenship, the statement asserts that "it must be clear that the best efforts of all our best statesmanship will be required to effect immediate recovery and lasting reconstruction in the whole economic and cultural life of the commonwealth."

# ASK FOR JUSTICE FOR NEGRO RACE

## Executive Committee of Interracial Commission Issues an Appeal

Chapel Hill, Oct. 19.—"It is of peculiar importance at this time that the people of North Carolina covenant together again in their efforts to approximate fairness, justice and equality of opportunity for the Negro portion of her population who are subjected not only to the usual economic strains and emergencies but to special difficulties in the fields of education and representation in the reconstruction program of the State." the executive committee of the North Carolina Commission on Interracial Co-operation asserts in a statement which it has just adopted at a meeting held in Durham.

Those present at the meeting were Howard W. Odum, chairman; S. G. Atkins, W. J. Trent, J. W. Seabrook, C. C. Spaulding, R. T. Weatherby, Roy M. Brown, Guy B. Johnson, N. C. Newbold, L. R. Reynolds, Miss Clara I. Cox, Mrs. James E. Shepherd, Howard E. Jensen and W. C. Jackson.

Among the fields in which study and remedial action are needed, the statement asserts, are "(a) the salaries of Negro teachers; (b) transportation of Negro school children; (c) the providing in every locality of the uniform eight months school term; (d) the voiding of the terms of the National Recovery Act in some instances and the discharge of Negro workers under its provisions in other instances."

The Executive Committee of the North Carolina Commission on Interracial Cooperation offers its services in "whatever practical ways it may promote a clear interpretation of the facts, a harmonious coordination of all agencies and forces of both races within the State and without, and of such programs of



Race Relations - 1933

Meetings, Conferences, etc.

CLEVELAND, O.

NEWS

SEP 8 1933

**Racial Co-operation**

THE place that the Negro has attained in this community was interestingly outlined by Miss Jane Hunter, secretary of the Phillis Wheatley association, to delegates attending the National Catholic Interracial Federation convention here. It is a summary that every resident of the city may consider with profit.

In the city government, on the board of education, in the public library and in many other phases of public life, Negroes are diligently serving the interests of their own people and endeavoring to foster constantly improving relations between the white and black races. Cultural, governmental and social activities find capable and loyal Negroes at all times shouldering their share of the common burden.

Cleveland has reason to be proud of the friendly spirit which prevails between the races. It is pleased that the delegates to this important religious gathering were given so instructive an account of our progress in solving many community problems through the harmonious co-operation of racial groups here.



## Race Relations - 1933

Ohio.

Meetings, Conferences, etc.

### Interracial Banquet Held at Ohio State

COLUMBUS, Ohio.—The annual interracial banquet was held here Thursday night and addressed by Rabbi Brickner on the "Minority Groups in the Changing World."

At the dinner copies of the interracial Council Bulletin, edited by A. D. Bellegarde, were distributed. Others to appear on the program included the Rev. J. F. Williams, Miss Mary Earlene Holland, M. Wenn, Miss Ruth Pius, Miss Jeanette McGoneghe, Irving Williamson, Arthur and Gwynsa Watkins and the Rev. Mr. James.



Meetings, Conferences, etc.,

PHILADELPHIA, PA  
MORNING PUBLIC LEDGER

26 FEB 1933

NEGROES OBSERVE  
FRIENDSHIP WEEK

Celebration Here Ends Today

With Victory Dinner in  
Baptist Church

SORORITY MEETS FRIDAY

By JOSEPH V. BAKER

During the last week Philadelphia's youth of both races have had their hands out in one grand gesture of friendship and goodwill. It was "Friendship Week," that time of each year when the Junior Citizens School Attendance League, an honor group of high school and college graduates, seeks to glorify their ideals and the work of race relations.

This year the League was given a more hearty co-operation by both white folks and Negroes alike than it has ever before received. President Hoover paused in the midst

of his busy days at the White House to receive the Friendship Message for the Nation, and officially place his stamp of approval upon the movement as "one very much needed at this time."

More than 250 invited guests, of both groups, attended the annual friendship dinner, as the week began, and pledged themselves to aid the progress of friendship and goodwill between the races during the year. It was at this meeting that the League presented twenty-nine persons and institutions with its Golden Award, for direct co-operation with the group in some manner, or as recognition of contributions made in one of the fields of education, peace and interracial goodwill.

Victory Dinner Held Today

Throughout the week speakers consisted of a grant of \$1000, have included among whom were Walter White, secretary of the National Association for the Advancement of Colored People; Mrs. Crystal Brown Fauset, and Miss Helen Bryan. Each year the group appropriates and greater understanding, especially among the younger persons of both groups. The week's celebrations end today with a victory meeting in Mount Olivet Baptist Tabernacle, 42d and Wallace streets, at 3:30 P. M.

With Friendship Week passed, this week will find the Alpha Kappa Alpha Sorority, the oldest Greek letter group of Negro college women in the country, celebrating its twenty-fifth anniversary with a two-day educational program to be held next Friday and Saturday in the auditorium of the Administration Building of the Board of Education on the Parkway.

The main speaker of the celebration will be the Southern educator, Mrs. Charlotte Hawkins Brown, founder of the Palmer Memorial Institute, Sedalia, N. C., and who has been appointed a regular lecturer on interracial subjects in Mount Holyoke, Smith and Wellesley Colleges. Mrs. Brown, who was one of the seven educators honored by the State Board of Education of North Carolina in its "Hall of Fame" at the Sesqui-Centennial, will speak on "The Negro Woman at the Crossroads."

Sorority Formed in 1908

The sorority was organized at Howard University, Washington, in 1908 by Ethel Hedgeman Lyle, with an aim toward being of general service in the educational progress of the group, and especially in aiding young Negro women to get through college. The movement was chartered in 1913, with Miss Nellie Quander as first national bailsiff, and since that time has established ninety-eight chapters in nearly every college and university with Negro women students. The present national membership is distributed in forty-four undergraduate and fifty-four graduate chapters, North and South.

Perhaps the most noteworthy activity of the sorority has been its assistance of hundreds of girls through college, and awarding fel-

owships for study abroad. Included among the recent fellowships, which consist of a grant of \$1000, have been those of Ethel Harris, of Washington, for study at the University of Berlin; Hazel Brown of Kansas City, University of Berlin; and Merze Tate, Oxford University. Each year the group appropriates 10,000 for scholarships, which are distributed through local chapters, and during 1931 the Philadelphia chapters, Omega, University of Pennsylvania; Psi, undergraduate chapter at the University, and Mu, at Temple University, gave more than \$1100 in scholarships to Negro students. The local chapters list among their honorary members Miss Marian Anderson, noted contralto, and Mrs. Laura Wheeler Waring, Chevreton artist.

Race Relations Inst  
Closes After Survey

Swarthmore, Pa. — (ANP) — A curious mixture of hope and despair, restrained exultation at accomplishment and desolation at repeated failures, shot through with the realization that existing conditions range all the way from the very best to the worst imaginable, marked the closing sessions of the Institute of Race Relations, held at Swarthmore College during the month of July. The closing summaries by the co-directors, Clarence Pickett, secretary of the American Friends Service Committee, and Dr. Charles Johnson of Fisk University, were expressive of definite improvements, at the same time pointing out the great deficiencies and needs for the solution of the Negro race problem.

The course of the institute was conducted by some thirty visiting professors and authorities on all phases of the situation. Dr. Franz Boas, dean of American anthropologists, Dr. M. J. Herskovitz of Northwestern University, and Dr. Herbert A. Miles of Bryn Mawr College, carried the burden of the anthropological survey; Dr. Ullric B. Phillips, head of the department of history of Yale University; George Fort Milton, editor of the "Chattanooga News" and author of the "Age of Hate," and Dr. W. E. B. DuBois, Atlanta University, gave the historical background and the sociological aspects were discussed by E. B. Lindeman, director of the New York School of Social Work; Dr. E. B. Reuter, Iowa University, and Dr. Jesse H. Holmes of Swarthmore College.

## Experts Talk

The economic situation, the political aspects and the personal as well as group reactions were described by Dr. Howard W. Odum, co-director of the president's committee on social trends; Dr. Arnold Hill, member of the Commission of the Industrial Recovery Act; Dr. E. Franklin Frazier, Fish University, and editor of "The Free Negro Family"; Dr. W. W. Alexander, secretary of the Commission on Interracial Cooperation; Dr. James Weldon Johnson, poet and author; Miss Marian Cuthbert, national secretary of the Y. W. C. A.; Dr. Max Yergan, international secretary of the Y. M. C. A. in South Africa, and a number of other social workers and professors of sociology.

The aim of the institute, as expressed by Dr. Johnson in his sum-

mary, "was not to formulate specific penances of the race problem, but to aid in the 'essential personal touch' method of solution, so greatly needed in this wide, flung array of cultural and racial reorganization, where intelligence rather than indignities is the test of the ability to meet and control the relationship. The stress of the course has been very largely upon those factors which have contributed to the present situation in which it appears that race as such has been given a particular significance, and a complex of emotional, cultural, physical and social characteristics of population intricately interwoven in the classifications."

## Think Themselves Superior

The real definition of race rests less upon the biological differentiation than upon the cultural and social significance given them. It is common among races to regard themselves as superior to others. All peoples have cultures and all cultures that have survived are believed in and they believe themselves to be personally ordained. The present organization of race concepts is based upon the fact that there are certain economic advantages in having one group subordinated to another, but this is in no way related to race groups, except in history, where it is one of the most common kinds of phenomena.

## 5,000,000 May Always Be Employed

In Mr. Pickett's brief conclusion he pointed to the recent estimate "that not less than five million will be unemployed for the next twenty years unless a more drastic step is taken, since labor is no longer a needed commodity. Many people are dependent for their livelihood upon others for their job; it is no longer possible to earn a living by merely working. We must face the problems of our world and look toward the ordering of things which will be the ultimate way to living a fruitful life."

Miss Marian Cuthbert, national secretary of the Y. W. C. A., in charge of selecting and training field secretaries throughout the country, told of the numerous Negro secretaries who have earned responsible positions in the organization. "Recently Florence Wilson was selected to represent the Industrial group of the Y. W. C. A. at a national conference. Thus, for the first time, a member of the race has deserved and been awarded an important position of national scope in the 'Y.'"



# RACE RELATIONS INSTITUTE ENDS MONTH'S WORK

Body Disclaims At-  
temp. to Give Pana-  
cea for Ills.

DuBOIS HITS AT  
DISCRIMINATION

Hypocritical Organi-  
zations Attacked.

SWARTHMORE, Pa. — A rapid survey of existing conditions regarding Negro-white race relations and suggested techniques as to the best way to handle them filled the final sessions of the Swarthmore Institute of Race Relations held at Swarthmore College during July.

Following regular classes on the final day, the directors, Clarence E. Pickett, secretary of the American Friends' Service Committee, and Dr. Charles S. Johnson, of Fisk University, issued an informal summary of the month's work. Tentative plans call for the holding of the conference at Swarthmore every summer with recognized graduate credits in sociology.

"It has not been the aim of this institute to formulate specific panaceas for the race problem," said Dr. Johnson. "It hopes to aid in the 'essential personal touch' method of solution, so greatly needed in this wide-spread array of cultural and racial reorganization, where intelligence rather than indignities is the test of ability to meet and control the relationships. Four conclusions have been reached, however, which can be used to advantage.

"First—Human Nature is plastic and subject to control. Second—there is arising a revaluation of world culture with an ideal which looks to the inclusion of the best in all cultures. Third—a rapid changing world is bringing us closer to reality. And, finally, a new concept of social planning which our economic college has made, permits a deliberate and dispassionate social strategy founded on a sounder knowledge of the cultural environment which determines the social behavior of the group and the individual."

Yergan Speaks

A picture of desperation was brought to the group by Max Yer-

gan, American Negro who is international secretary of the Y.M.C.A. in South Africa, regarding the conditions of the natives of that country. Over four millions of them are held in subjection by the million and a half whites who own 86 per cent of the territory and who have steadfastly refused to give the native any rights as they continue to exploit native labor.

Contrasting this was the tale of progress made in the Y.W.C.A. in America by Negro workers, who are being granted recognition and responsible positions as fast as they can qualify, according to Miss Marian Cuthbert. Miss Cuthbert is one of the national secretaries of the Y.W. and is in charge of the recruiting, educating and placing of field secretaries throughout the country.

Miss Cuthbert told of the election of a Negro industrial worker by her group to represent the Y.W.C.A. in a distal group at a national conference in Washington, and said that it is just a question of time until there is a Negro representative on the National Board of the Y.W.C.A.

Dr. Mabel Carney, professor of rural education at Teachers' College, Columbia University, said that "Anything you heard about Negro education in the United States was probably true. The range is all the way from a tiny one-room schoolhouse with nearly a hundred pupils being taught by a teacher with only grammar school education, to the high school for Negroes in Winston-Salem, N.C., which ranks with the best high schools anywhere in the country."

South Advancing

Miss Carney said that the South is making rapid strides in education but that there just wasn't any money in the South to continue or improve the gains made. "It is a national problem and must be met with Federal aid."

The other important aid to the solution would be the teaching of Negro students in colleges and universities a realization of the situation as it exists with the objective of getting these students to go back to the South and give at least a part of the world. So declared Dr. E. Franklin Frazier, professor of sociology at Fisk University, and graduate of the University of Chicago.

"Only through the Negro himself can the condition of the race be permanently improved," he said.

Dr. W. W. Alexander, acting president of Dillard University and secretary of the Commission of Interracial Co-operation, outlined the economic and political situations of the white population in the South before and after the Civil War. Theophy of the Negro slave became seventy per cent of the white population who had nothing to do with slavery in any of its forms were being crushed by that institution as much, if not more, than the Negroes.

They became the economic rivals of the slave and after the Negro was freed, still fearing him, gained control of the political situation and set up codes to further crush him for their own advancement.

The realization that this only tends to drag the entire white population down also has made for a shift in attitude among Southerners, which, while slow, is steady.

DuBois Heard

Dr. W. E. B. DuBois, editor of the Crisis, lecturer at Atlanta University, and recognized leader of the "progressive militant" Negro group, traced the history of the Negro in America from the first introduction of slavery. The slaves quickly became the artisans of the South and many of them would have been assured economic security under almost any circumstances had not the discriminatory codes been enforced.

Dr. DuBois was vitriolic in his attack upon organizations which began in Turkey. This glorification of one's own group is really a form of nationalism, that is, of group or race consciousness, and develops chiefly with urbanization.

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Racial Cultural  
Conflicts Same  
The World Over  
7-29-33

SWARTHMORE, Pa., July 27.—Racial and cultural conflict through the eyes of a sociologist may be observed as a cycle of similar states which are similar in many parts of the world. So declared Dr. E. Franklin Frazier, professor of sociology at Fisk University, and graduate of the University of Chicago.

"Only through the Negro himself can the condition of the race be permanently improved," he said. "this cycle, as in slavery, both the slave and the dominant group whether Negro and white in America, or Indian and British in India, become mutually accommodated to their situation. The philosophy of the Negro slave became 'other-worldly' — 'you can have this world but give me Jesus,' as the spiritual ran.

Emancipation, which ushered in a second phase of this cycle, uprooted and set in motion a whole folk movement. The reconstruction period, in its effects on the stability of economic and social institutions in the South, was really a "rede-

struction period." After the first chaos and upheaval were past, Negro leaders like Booker T. Washington, developed a philosophy of assimilation. They hoped, though futilely, that education and cultural achievements would solve the race problem, and consequently the younger generation tended to look down with shame on their own past. This was the basis for the dislike of the spirituals and the poetry of Paul Lawrence Dunbar among many educated Negro groups.

The revaluation and idealization of the past began with the literary renaissance of the Negro, just as it began in Turkey. This glorification of one's own group is really a form of nationalism, that is, of group or race consciousness, and develops chiefly with urbanization.



Race Relations

Meetings, Conferences, etc.

## Race Relations Institute Hears Prominent Speakers

Thirty Professors and Authorities of Both Races Deliver  
Addresses Which Show Mixture of Hope  
and Despair; DuBois Speaks Out

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The closing summaries by the co-directors, Clarence Pickett, secretary of the American Friends Quakers Service Committees and Dr. Chas. Johnson, of Fisk University were conservative, constructive and expressive of definite improvements, at the same time pointing out that great deficiencies and needs for the solution of the Negro race problem still prevail.

The course of the institute was conducted by some thirty visiting professors and authorities on all phases of the situation. Dr. Franz Boas, dean of American anthropology; Dr. M. J. Herskovitz of Northwestern University, and Dr. Herbert A. Miller of Bryn Mawr College (all white), carried the burden of the anthropological survey.

Dr. Ullric B. Phillips, head of the department of history of Yale University, George Fort Milton, editor of the "Chattanooga News" and author of the "Age of Hate" (both white), and Dr. W. E. B. DuBois, Atlanta University, gave the historical background. The sociological aspects were discussed by E. B. Lindeman, director of the New York School of Social Work, Dr. E. B. Reuter, Iowa University and Dr. Jesse H. Holmes of Swarthmore College (all white).

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The economic situation, the political aspects and the personal as well as group reactions were described by Dr. Howard W. Odum (white), co-director of the President's committee on social trends; Dr. Arnold Hill, member of the

Urban League, Dr. E. Franklin Frazier, Fisk University and editor of "The Free Negro Family," Dr. W. W. Alexander (white), secretary of the Commission on Interracial Co-operation, Dr. James Weldon Johnson, poet and author, Miss Marian Cuthbert (white), national secretary of the Y.W.C.A., Dr. Max Yergan, international secretary of the Y.M.C.A. in South Africa, and a number of other social workers and professors of sociology.

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### DuBois Tired

Contrasted with this was the review of the famous White Plains incident concerning two Negro secretaries of the Y.M.C.A., who were forced out of the organization.

Dr. W. E. B. DuBois, in the last public lecture of the institute flayed organizations which preached

recognition for the Negro and then allowed discrimination within its ranks. "I am tired of hoping and waiting. I must tell Negroes there are things to be done or they must sink lower on the scale."

## Swarthmore College Race Relations Meeting Successful

By CHARLES L. HUNT  
U. of P. Graduate Student

The Society of Friends and its Committee on Race Relations are to be congratulated on the success of the Institute of Race Relations recently held at Swarthmore College. The following being represented: Swarthmore, Pa. Representing, as it does, the first effort to bring together a diversified group of serious students of race problems for an extended period of study, reflection, and interchange of ideas, the Institute assumes the role of an epoch-making event in American history. This is all the more true since the Negro, the chief factor in America's race problem, has for 300 years wielded a powerful influence on the course of American history.

The administrative staff consisted of Clarence E. Pickett, executive secretary of the American Friends Service Committee, and Charles S. Johnson, director of the Department of Social Science at Fisk University as directors, and of Helen R. Bryan and Crystal Bird Fauset as secretaries.

The personnel of the Institute—faculty and students—constituted a most significant group whose influence extends far and wide, permeating nearly every walk of life. The faculty included some of America's most distinguished scholars in the fields of Anthropology, Sociology, History, Economics, Education, and Philosophy as well as the outstanding authorities in race relations in America and abroad. Included among them were: Franz Boas, Melville Herskovitz, Herbert A. Miller, E. B. Reuter, E. Franklin Frazier, Howard W. Odum, Donald Young, Ulrich B. Phillips, W. E. B. DuBois, George Fort Milton, Broadus Mitchell, Ewan Clague, Mabel Carney, Rachel Davis Dubois, Jesse H. Holmes, E. C. Lindemann, Walter White, Eugene Kinkead Jones, George Haynes, Max Yergan, W. W. Alexander, T. Arnold Hill, Channing H. Tobias, Marion Cuthbert, and James Weldon Johnson.

The subject "Culture and Historical Factors in the American Negro White Race Problem" brought out some startling revelations concerning the Negro's African background, and about Slavery and Reconstruction in the United States. The general supposition that Negroes came from Africa "culturally naked" was thoroughly exploded by the lecturers on this subject.

They brought out the facts to show that certain Negro kingdoms in West Africa (one of them half as large as the U. S.) had had a continuous existence for more than 200 years, that their system of government functioned more efficiently and assured greater justice to the common people than ours does today, that the Africans had developed music and art to such a high degree as to evoke praise and wonderment from Europeans, that the languages in use were far from primitive, and that the natives had an involved and complicated idea of the universe that man so-called educated persons of today would be quite unable to comprehend. It was also pointed out that the Negro repre-

of graduate work. The Institute, besides being interracial, assumes an international aspect when the geographical distribution of those who attended is considered; coming, as they did, from fifteen states and three foreign countries, the following being represented: Connecticut, New York, New Jersey, Maryland, Washington, D. C., North Carolina, South Carolina, Georgia, Alabama, Louisiana, Arkansas, Ohio, Illinois, Minnesota, and California, as well as England, Norway and Union of South Africa.

In discussing the subject "Race as a World Problem" a special effort was made to impress the fact upon the minds of the gathering that the American race problem is by no means

unique, but rather a local phase of the greater problem of minority groups everywhere. An earnest appeal to all to assume an objective point of view as a means of seeing the problem more clearly and acting on it more intelligently was voiced repeatedly. Striking similarities between our problem and those of Japan, India, South Africa, and Germany were pointed out. Analogies to the Mexican problem in Texas and the Oriental problem in California were also drawn.

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sentatives in the legislatures of southern states during Reconstruction did not "make a mess of things" but rather passed wise and sane laws for the good of the people of both races, such as free state supported education and other human measures. Several southern states are still being governed under the constitutions drawn up by these men.

The lectures on "Biological and Sociological Factors in the American Race Problem" characterized as preposterous and utterly without scientific foundation the claims of white superiority generally termed the "Nordic Theory". They repeated again and again their conclusion, based on scientific data, that "there is no such thing as a superior or inferior race." Rather there are superior and inferior individuals in all races. They also affirmed that economic opportunities, not superior mentality, determined the relative material progress of races.

"Social Factors in the Race Problem" included the fact that nearly one-half of the Negroes in the United States now live in towns and cities although only one-fourth of them did in 1900. Education for the rural Negro population, although improving slowly, is still in a deplorable condition. Eighty-two per cent of the rural children still attend one or two teacher schools, most of which are extremely overcrowded.

Thousands of these buildings are dilapidated fire traps containing 70 to 80 children each. Many children have to walk from 2 to 6 miles to school during the 3 or 4 months when there is no farm work to keep them out of school. Hundreds of the teachers are quite young and poorly prepared for their tasks. There is a crying need for well trained teachers in the rural South.

In dealing with "Certain Situations and Problems in Race Relations" it was shown that the basis for racial antagonism is the same as that for hatreds that exist among members of the same race, but that people rationalize; i. e., find suitable excuses for claiming that their hatreds are caused by a difference in race. A warning was sounded against passing laws that are directly opposed to public sentiment, or the prevailing "folk ways". It was explained that various methods can be used to disturb, uproot, and remold public sentiment after which passing the necessary laws will clinch the new viewpoint; in this manner the "folkways"

Interracial Cooperation, and Committees on Race Relations of The Federal Council of Churches  
Representatives from various organizations which are now engaged in interracial work gave summaries of the methods used by their respective groups. Among these were: the Y. M. C. A., Y. W. C. A., N. A. A. C. P., National Urban League, Commission on



# Race Relations Institute Hears Prominent Speakers

recognition for the Negro and then allowed discrimination within its ranks. "I am tired of hoping and waiting. I must tell Negroes there are things to be done or they must sink lower on the scale."

# Swarthmore College Race

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Urban League, Dr. E. Franklin Frazier, Fisk University and editor of "The Free Negro Family" (white); Dr. W. W. Alexander, Commissioner of the Commission on Interracial Co-operation, Dr. James Weldon Johnson, poet and author, repeated failures, and through existing Miss Marian Cuthbert (white), with the realization that the worst national secretary of the Y. W. C. A. conditions were all the worst imagin- Dr. Max Yergan, international secretary of the Y. M. C. A. in South Africa, and a number of other of the Swarthmore Institute of Race Relations held at Swarthmore College during the month of sociology.

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## Experts Talk

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**Experts Talk**

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# Relations Meeting Successful

By CHARLES L. HUNT  
U. of P. Graduate Student

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The subject "Culture and History among Negroes in America" was also drawn from the same source. The faculty included some of America's most distinguished scholars in the fields of Anthropology, Sociology, History, Economics, Education, and Philosophy as well as the outstanding authorities in race relations in America and abroad. Included among them were: Franz Boas, Melville Herskovits, Herbert A. Miller, E. V. Rieupey, J. H. Steward, and W. D. Howells.

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The student body (varying between 25 and 35, and nearly evenly divided between colored and white) included in its ranks executive secretaries and national secretaries of various organizations, college professors, school teachers, college professors, ministers, high school counsellors, and college students

representatives in the legislatures of southern states during Reconstruction did not "make a mess of things" but rather passed wise and sane laws for the good of the people of both races, such as free state supported education and other human measures. Several southern states are still being governed under the constitutions drawn up by these men.

The lectures on "Biological and Social Factors in the American Racial Problem" characterized as preposterous and utterly without scientific foundation the claims of "white superiority." They repeated again and again their conclusion, based on scientific data, that "there is no such thing as a superior or inferior race." Rather there are superior and inferior individuals in all races. They also affirmed that economic opportunities, not superior mentality, determined the relative material progress of races.

"Social Factors in the Race Problem" included the fact that nearly one-half of the Negroes in the United States now live in towns and cities; although only one-fourth of them did in 1900. Education for the rural Negro population, although improving steadily, is still in a deplorable condition. Eighty-two per cent of the rural children still attend one or two teachers' schools, most of which are extremely overcrowded.

Thousands of these buildings are lapped with fire traps containing 70 to 100 children each. Many children have to walk from 2 to 6 miles to school in the 3 or 4 months when there is farm work to keep them out of school. Hundreds of the teachers are young and poorly prepared for tasks. There is a crying need for trained teachers in the rural South.

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It was perfect, in this manner the

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Representatives from various organizations which are now engaged in interracial work gave summaries of the methods used by their respective groups. Among these were: the Y. M. C. A., Y. W. C. A., N. A. A. C. P., National Urban League, Commission on Race Relations of The Federal Council of Churches.

It was by deliberate design that the Institute refrained from drawing up a set of "findings" as is usually done by conferences. Realizing that race relations is only a phase of human relations, the Institute realized that the specific techniques as solely applicable to a given situation. Consequently no panaceas for the evils now inflicting the world were offered. Instead, the Institute realized that although there were certain pessimistic notes sounded at various times during the Institute's duration, there is every reason to believe that those in-



dividuals who for nearly a month lived, worked, played, and studied together, with their minds and hearts centered upon the improvement of race relations in the United States have gained not only much new and valuable information, but a real inspiration and a hopeful outlook on the race situation in America. They could hardly believe or feel otherwise when they realize:—

that innumerable interracial conferences are being held throughout the country each year; that plans are already under way to make the Institute of Race Relations an annual matter and for its expansion into a permanent institution; that knowledge of the Negro's achievements and abilities is being spread through all available channels of publicity including literature and art, the press, the radio, and the concert and operatic stage; that favorable legislation is being passed with the support of public opinion even in the heart of the South; that Negro education, although improving slowly in rural districts, is increasing very rapidly in urban centers; that new avenues of employment for Negroes are opening up to take the place of some which were closed by the onset of the depression; that scientists of reputable standing no longer hold briefs for racial inferiority; that women's groups throughout the South are openly declaring themselves against lynching and other racial abuses; that a better opportunity to obtain justice in the courts is being extended to the Negro through the privilege of serving on juries in the South; that the economic condition of Negroes had appreciably improved each year before the depression set in and can now be reasonably expected to continue improving; that certain religious forces are actively at work for better racial understanding, among which are the annual interchange of pulpits between colored and white preachers on "Interracial Sunday", and the free discussion of the race question by the youth of white churches in their weekly young peoples' meeting; that Peabody College, Nashville, Tenn., and Teachers College, Columbia University are making considerable progress in helping southern school administrators to "see the light" as regards to Negro education; that the gigantic effort at social planning on a national scale led by the University of North Carolina and endorsed by the nation's leading educators is deeply concerned with justice for the Negro; that numerous interracial sporting events in which Negro athletes excel are doing much toward helping to accord the race its proper recognition; that more than 1000 white high schools and over 150 colleges in the United States are engaged in a realistic study of the race problem; that a highly refined and very successful technique for changing racial attitudes in school children is being widely used in northern schools and promises to have a widespread usefulness throughout the country; and that the Commission on Interracial Cooperation, among other projects, is busily engaged in helping to develop leaders, colored and white, throughout the South who have a comprehensive knowledge and a sympathetic understanding of the American race problem.

In view of these facts and the abundance of testimony of those concerned it is no wild guess that those who attended the Institute went away filled with hope. The ability and influence of those individuals is a further assurance that each one of them is destined to make his contribution toward the betterment of race relations in the United States or elsewhere in the world.

### Writes On Races



CHARLES L. HUNT

Temple U. graduate and recipient of a scholarship to the Institute of Race Relations, held last month at Swarthmore. He writes of the Institute in this week's TRIBUNE.



## Race Relations, 1933

South Carolina.

### Meetings, Conferences, etc.

Gaffney, S. C. Ledger  
Tuesday, March 7, 1933

#### Mrs. Davis Speaks

Mrs. George E. Davis, of Orangeburg, delivered an interesting talk on "Interracial Relations in the Southern States" at the Limestone College chapel Saturday morning. Mrs. Davis, who is a member of the college's board of trustees, is the South Carolina representative on the commission on interracial relations. She said of 11,000,000 negroes in the United States, over 9,000,000 live in the Southern states.

Charleston, S. C., News & Courier  
October 26, 1933

### LAST MEETING SLATED

#### Inter-racial Committee to Gather Tomorrow Night

The first monthly meeting for the fall and winter of the Charleston Inter-Racial Committee will be held tomorrow evening at 8 o'clock at the Coming street branch of the Y. W. C. A.

The inter-racial program considered at the Lake Junaluska conference this summer will be discussed by Mrs. Clelia P. McCowan. Reports concerning the two extra playgrounds established in the city recently. There will also be a report concerning the bathing pool for members of the negro race.

The Rev. George N. Edwards, minister of the Circular Congregational church, is president of the committee and will preside at the meeting.



Race Relations - 1933  
Meetings, Conferences, etc.

Nashville, Tenn. Banner  
August 5, 1933

## Race Cooperation Urged in Measure

Committee Reports Findings  
As Conference Comes to  
Close at Peabody College

Adoption of a resolution of the committee on findings and recommendations urging that "there should be taught in both white and colored schools those things that will promote good will, fair play, and a spirit of cooperation that will enable us to work together as one for a safer, saner, and more fruitful civilization" brought to a close yesterday afternoon the third annual Conference on Education and Racial Adjustment, which had been in session since Thursday at George Peabody College for Teachers.

The committee further recommended that a book "giving a faithful account of the contributions of the American Negro to the life of our country should be prepared under proper guidance for use in all schools," and that "State superintendents of public education take immediate steps in cooperation with their higher institutions of learning and other educational and social agencies to put into effect a more definite and comprehensive program of education for both the white and colored youths."

The personnel of the committee was composed of State Supt. W. F. Bond of Mississippi, chairman; A. C. Lewis of South Carolina; T. H. Harris of Louisiana; A. C. Dickson of Georgia; W. A. Cawthon of Florida; N. C. Newbold of North Carolina, and A. S. Woods of Texas.

Another feature of the afternoon session was a survey covering the past ten years of Negro education in the South by Dr. Ambrose Caliver of the Federal Department of Education. Graphs illustrating the progress in the support of Negro schools in the South were shown.

At the morning session, Dr. Ullin W. Leavell spoke on "The Public Schools and Race Relations," emphasizing the opportunity which the South had to make a contribution in its peculiar race problem by objectively presenting the facts in the public schools.

Officials who spoke on the campaign for improved educational conditions were A. F. May, superintendent of the Biloxi, Miss., public school system; Miss Lillian Bayer of the W. T. Thomas School, Cumberland, Tenn., and Dr. W. F. Yarbrough, principal of the Peabody Demonstration School.

Miss Maude Carmichael, professor of social sciences at the Arkansas State Teachers' College, Conway, Ark., and Prof. J. L. Clark of the State Teachers' College, Huntsville, Texas, gave reports of courses in racial adjustment at various colleges in the South.

Others attending the conference

were: Leo M. Favrot of the General Education Board, New York; Fred M. McCullston of the Southern Association of Colleges and Secondary Schools; S. L. Smith of the Julius Rosenwald Foundation; President Thomas E. Jones of Flisk University; Dr. W. W. Alexander of the Commission on Inter-Racial Relations, and R. B. Eleazer, education director of the Commission on Interracial Cooperation, Atlanta, and Walter B. Hill of the General Education Board.

It was decided that Nashville shall be the place where the conference should meet annually.  
Nashville, Tenn. Banner  
July 7, 1933

## Interracial League Hears R. B. Elazer

Progress Made Through Co-  
operation, Speaker Says

R. B. Elazer of Atlanta, educational director of the Interracial Commission, was the principal speaker at the fifteenth annual meeting of the Interracial League held Friday morning at A. and I. State College.

"Progress has only been made through the process of cooperation and mutual aid, and the gain or loss sustained in any endeavor is in proportion to the amount of cooperation put into it. Therefore, the business of life now as never before is to live cooperatively and harmoniously. I know of no better way of bringing this about than through this interracial movement we are part of," said Mr. Elazer.

Reports of the year's progress were made by J. D. Burton and R. E. Clay, secretaries of the Interracial Commission. Greetings were brought from Mrs. James S. Frazer of Nashville, Mrs. Lyon Childress, State Chairman of the Woman's Democratic Committee, the Rev. S. S. Morris, secretary of the Allen Christian Endeavor League, and the Rev. George Parker, editor of the Christian Index of Jackson.

Sequatchie, Tenn. News  
July 8, 1933

## Committee Reports Gratifying Program

The Public Reports of the year's activities featured the afternoon session of the annual meeting of the Interracial League had to make a contribution in its peculiar race problem by objectively presenting the facts in the public schools. Speakers for the afternoon included C. J. Imes, superintendent of the city for improved educational conditions schools of Jackson, Tenn., and a member of the State Board of Education, James D. Burton of Oakdale, executive secretary of the Tennessee Interracial Commission, R. B. Eleazer, educational director of the Southern Commission, Atlanta; W. L. Porter, Knoxville; Dr. George D. Parker, Jackson; R. E. Clay, Dr. S. S. Morris, Dr. Alva W. Taylor, Dr. M. Farrot, field agent of the Rockefeller Education Board, and President W. J. Hale of the A. and I. State College.

It is gratifying as progress is noted.

Others attending the conference

that a consciousness has developed through the years of a feeling of responsibility one for the other in race relations, and that we are becoming better trained in ways of working together for the good of all," the findings of the committee reported.

# THE CHURCH AND ITS RACE RELATIONS PROBLEMS

Church Criticized for Sanctioning Race Discrimination and Prejudice In-  
stead of Seizing Upon Points of Unity as One Human Race.

BY E. L. ORR, D. D.

THE church cannot escape responsibility for a large share in the prevailing unfortunate situation in regard to general race relations.

That these relations are far from being ideal, the church has been all too slow to admit, and much less has the situation been frankly faced and dealt with. In fact, in some very serious respects, the church has made its contribution to the present complex situation among the races and has succeeded in more firmly establishing customs and attitudes by giving them ecclesiastical sanction.

It is very generally admitted that race classification is a difficult, even an impossible, thing. There are probably no longer, if indeed, there have ever been, any absolutely pure races. The races most nearly approaching purity would be found only among the very lowest types of people. The processes of amalgamation and assimilation have proceeded so rapidly within recent years, that the idea of distinctive races is fading out. "If in the past," says Prof. Conklin, "God made of one blood all nations of men, it is certain that at present there is being made from all nations of one blood. By the interbreeding of various races and breeds there has come to be a complicated intermixture of racial characters in almost every human stock, and this process is going on today more rapidly and extensively than ever before. Strictly speaking, there are no 'pure' lines in any human group. This is especially true of American families, even those of purest blood." Standards of color, language, geographical location, custom, etc., all break down if we attempt to establish racial distinction by them. In fact, we are often able to discover greater racial differentiation within races than among races.

One Human Race.

IN THE face of the fact that there are more things in common among races than there are differences, that, "Beneath and above all the races is the one human race, one in origin and one in essential nature," the church has added her seal and sanction to race discrimination and prejudice in a very striking and deplorable way. Instead of seizing upon the points of unity, as she should have done, she has helped all the other divisive forces to widen the breach of discrimination among the races.

One of the most interesting recent studies is that regarding what is called the superiority complex among races. Every nation of any consequence has suffered the curse (or is it a blessing?) of the superiority complex. Available literature will show that this idea of racial superiority has almost universally prevailed. The Indian, Chinese, Japanese, Korean, the brown, the white, the black, have all claimed and recorded their race superiority. One writer has gone so far as to claim that we are indebted to the Negro for providing the very keystone of modern civilization!

Native pride, or interest, may be taken as justifying an attitude of racial superiority. In some respects it may contribute to the development of the race. But our immediate interest in this item is that the church has magnified the superiority complex and sanctioned its divisive effect. The superiority complex becomes a very definite racial attitude, then this attitude is frankly nurtured and buttressed by the national religion. A racial deity is often conceived, and the superiority complex at once applied to him. Practically every race has the normal expectation that its Savior shall be a racial product;

the Messiah, expected by the Hebrews, being a classical example. If God is thought of in terms of humanity, the white race could hardly be expected to conceive of its God as being a black man, or a yellow man, or a brown man. He must be a racial product. Applying this attitude of race superiority, the god of the race is, of course, at once the greatest god among the gods of all the races. This is true of the history of the Greek, Roman and Hebrew world, which has played so conspicuous a part in the religious history of mankind. If the racial god is superior, so is the racial religion. Other gods and religions are likely to be regarded as outcasts. It is but a step from this conception of gods and religions to the superiority idea of the race itself. And if the race, the god, the religion are all superior, all of them in justice may be invoked to enslave, or even destroy, the outcast races and religions. The ancient Hebrew, Greek, or Roman felt it altogether within his rights to pray that the gods would destroy the earth's undesirables. Alas, how prevalent the same sort of attitude is today!

At the national interracial conference held in Cincinnati, a committee composed largely of students and teachers submitted the following:

First—That the causes of racial antagonism arise fundamentally from social conditions, and that as such they are remediable through social changes.

Second—That the major factor to be utilized in bringing about social changes, as in any other realm of life, is education.

Third—That the educational institutions of this country constitute the strategic centers of approach in developing constructive inter-racial attitudes.

Address delivered before the interracial conference, Jackson, Tenn., arranged by James D. Burton, Oakdale, Tenn., state secretary for the Tennessee commission on interracial co-operation.



## School Responsibility.

**T**HIS is placing large responsibility on our educational institutions, and they should share it. But it must always be kept in mind that social conditions and educational programs are vitally concerned with religion, represented by the church, and the closest co-operation of all religious agencies must be sought if progress is to be made toward solving the problems of race. If attitudes are bred and born in religion, nurtured by the church and sealed with the sanction of a deity, a price is to pay before they can be even modified, much less changed altogether. Oh, the racial crimes that have been committed under the sanction of the church.

When we consider the church, we think primarily of the Christian church. We discard pagan religions as being inadequate to meet the demands of a world program. Most of them have been provincial, national or racial. But Christianity has been from the first a universal religion, embracing all classes, colors, languages, nationalities, races. It offered to the world a universal brotherhood; it presumed that "God hath made of one blood all nations of men for to dwell on all the face of the earth," Acts xvii:26, and upon that presumption proceeded to embrace all peoples upon an absolutely equal basis. Upon this basis the church was founded and proceeded to undertake the fulfillment of Christ's command to go into all the world and preach the gospel to every creature.

But the church has suffered failure in some fundamental respects.

First—It has not laid out its program upon the broad basis of universal Christian brotherhood. It has in theory accepted the idealism of Christ but in practice has insisted that special privileges belong to preferred classes. Its ideals of Christian brotherhood have often been smothered by race prejudices which have hushed the voice of protest against certain practices that were definitely anti-Christian and inhuman. If these practices have not been actively indulged in by the church, they have at least often been sanctioned by silence.

Second—The church has not hitherto frankly faced problems of race and sought a practical solution of them. By this time attitudes have become almost impregnably fortified, by customs, by traditions. The church has declared its fear of these fortifications and yielded to inactivity. To undertake to revolutionize these attitudes now means an attack also upon the kindred social and political fortifications which help to protect racial

prejudices, and that means a tremendous undertaking. The warfare must be waged, not only upon outside agencies, but within the church itself.

Third—The church has long been busy with a sort of preferred provincialism, within which revolved a superior constituency, demanding and deserving special treatment and privileges, rather than accepting the sweeping challenge of a world program. Scientists have claimed, and practically proven, that there is no such thing as inherent racial superiority; but the church doesn't believe it. And, what is more, the church is in no mood to be convinced. It does not propose to believe it. So, lured by the enchantments of distance and the glamour of situations far removed from our doors, we have developed a fiery missionary zeal which seeks to help our inferior (?) brother across the sea. However, this is usually upon the basis of the superior condescending to support the inferior. This attitude is being bitterly resented just now in both China and Japan, because the student movement in these empires is rapidly developing a sense of superiority of race and they are believing that really they ought now to begin to teach us. Japanese on the Pacific coast have now arranged to send one student each year from America to Japan. Here is a definite case of the superiority complex in religion proving to be a boom-erang and flying back into the face of the race that presumes to use it.

## White Race Heaven.

**T**HE childishness of the racial attitude may be suggested by supposing that the white race of Christians had the privilege of naming the conditions of the heaven to which they hope to go. Logically, in view of our most acute race problem in the south, the white man's heaven would have no place in it for the Negro. Ecclesiastical dignity and racial exclusiveness would demand strict segregation and isolation. If, on the other hand, the present attitude developing among some of our Negro brethren continues, practically the same sort of Negro heaven will be demanded, with the white man excluded.

Prejudice born out of these attitudes, probably sanctioned on one hand by divine favor, and bitterly resented on the other, have developed a difficult religious situation. Racial differentiation amounts almost to religious antagonism and breeds an at-

titude which practically inhibits mutual approach on the basis of Christian brotherhood. The trouble is that a man cannot summarily dismiss his attitudes, because they come to be a constituent part of his mental being. Attitudes are not inherent, but they may have developed unconsciously. Training and environment determined the mental drift of most of us before we were conscious of it. So, even a wrong attitude may continue to be dominant, as dominant as nature. New attitudes come as a result of revolutionary processes, they have to be developed, evolved. This is the reason our work is now so slow. We are trying to sweep back tides set in motion through the accumulating centuries of the past.

But if the church breaks down in the effort to secure racial approach, it means that it is not yet motivated by the spirit of Christ. The church must succeed in this or else be guilty of repudiating its Lord; or, what is more if possible, be repudiated by Him. The ideal of Christ was crystal clear on this. Note His classic illustration of the good Samaritan who applied the principle of Christian brotherhood in the face of racial prejudice and oppression.

## Tasks of the Church.

**T**HE church must determine to develop a Christian attitude among the races. Frankly confessing its part in establishing racial attitudes unworthy of the God who is our common Creator and Father, it should declare the principle of world-wide brotherhood. This does not mean that the church must pass upon, or even seriously consider, the question of superiority or inferiority of races; but that it should regard the spirit and teaching of our Lord as bringing the highest blessings to any and all races, whether commingled among the moving throngs of the world or living in comparative seclusion and isolation. If the church does not undertake to develop this attitude, who will? Alone among extant organizations should be able to show an unselfish and unhesitant approach. Business organizations might be accused of seeking commercial advantage, political organizations might be accused of exploiting for political power, but the church, solely the church, can undertake the task of developing a Christian attitude among the races.

The church must condemn the spirit of injustice. This is a tremendous task. Justice, in the minds of most people, is a relative virtue. Standards of justice are tempered by

many considerations. Ignorance, environment, heredity, state of mind etc., may declare mitigating circumstances; or the contrary conditions may clothe justice with severity. Likewise, our ideas of racial standing may modify our standards of justice. Superior capacity demands one standard of justice; inferiority must be, and is satisfied with a lower level of justice. Herein lies one of our intricate racial problems. If one race claims superiority and is enabled to enforce its claims, it can easily interpret justice in its own favor, while compelling the inferior and subjugated race to be content with a different interpretation of justice.

The church, accepting the principle of universal brotherhood, is forced to cannot deviate from this standing without losing its power and eventually its life. Again, there is no other organization so well situated to demand justice among the races as is the church. In fact, in this respect the church must unhesitatingly lead the way. By no other means can anything be accomplished. Realizing that injustice is frequently the child of prejudice, that the church has often instilled and fostered prejudice, the church has much to repent of in this respect. If the church has justly been reproached, it is only the church that can take away that reproach; if it has by its attitudes and actions jeopardized its good reputation, it must now regain that reputation at whatever cost.

All churches of all races must lend a helping hand of co-operation. Uniformity of principle and attitude is much more important than uniformity of organization. Whenever, and so long as, it is expedient and necessary for races to support separate and distinct religious organizations, there should be the closest possible co-operation among them, as being the only available institutions which can freely and unselfishly foster the best interests of all races. Ministers and other religious leaders should sit down together and consult each other in a frank facing of facts and situations. A spirit of mutual respect and confidence should be cultivated, mutual standards of procedure should be set up and adhered to, the jingo press should be condemned without fear, corrupt courts, designing politicians, labor exploiters, discriminating and oppressing employers and corporations, agitators disguised in the cloak of religion—all these should be condemned and suppressed uniformly.

## Christian Ministry.

**S**UCH a program of Christian service would not be wrought out in the interest of any race particularly, unless some particular race were an immediate victim of wrong, but in the interest of all classes and all races indiscriminately, as being the outstanding and universal demand of our religion.

Probably the greatest, the most powerful group of men in America is the group dedicated to the Christian ministry. They have access to the ears and hearts of the most powerful and influential nuclei of men and women in our land—the church people, whom they lead with more or less of ecclesiastical authority. It is stimulating to contemplate the tremendous results which would come from their aggressive leadership if only they launched a united, consistent program in the interest of racial justice and welfare. God grant that such a program may be launched. 9-10-33

This would mean the utilization of every means at hand, educational, religious, social, commercial. The people must be taught. Trained people are the hope of advancement toward correct attitudes. Ignorance and superstition are breeders of prejudice. We are dependent upon the best elements in all races to give drift to sentiment and to ascertain how far and how rapidly steps can be taken in progress consistent with expediency.

Deeming the end sought worthy of the most judicious effort, leaders in all races will have regard for the virtue of expediency. Traditional and hereditary conditions must be recognized; present needs in any race must be frankly considered, sentiments and surroundings must be weighed. Always and everywhere the rule must apply that men have to be taken as they are and not as we think they ought to be. Then let patience have her perfect work. Many things may need to be righted, but steps toward that end need to be cautiously advanced in the interest of expediency. Progress is always desirable, but is often slow. Let us also remember that haste often makes waste. Frequently leaders are compelled to wait until their constituency can overtake them. Momentum can be secured only as rapidly as people can be induced to advance. Sometimes it has been discovered that "even when Christian leaders were in full agreement and had promoted their social teaching by every available method of educational propaganda, they had failed to carry public opinion with them to the extent of producing fundamental changes in conduct or the adoption of effective reforms. Apparently the people, while they respected these leaders, did not or could not go with them all the way because they had not had part in the thought and study through which the conclusion presented to them had been arrived at."

There is great hope in humanity, rights, human interests and human progress now being made possibilities, until we insist on the optimism of Dr. Robert E. Speer; and for racial and human relations and in the progress point of view we shall find racial differences



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But the church has suffered failure in some fundamental respects.

First—It has not laid out its program upon the broad basis of universal Christian brotherhood. It has in theory accepted the idealism of Christ but in practice has insisted that special privileges belong to preferred classes. Its ideals of Christian brotherhood have often been smothered by race prejudices which have hushed the voice of protest against certain practices that were definitely anti-Christian and inhuman. If these Ecclesiastical dignity and racial exclusiveness would demand strict segregation and isolation. If, on the other hand, the present attitude developing among some of our Negro brethren and sought a practical solution of continuous, practically the same sort them. By this time attitudes have become almost impenetrably fortified, by with the white man excluded. customs, by traditions. The church has declared its fear of these attitudes, probably sanctioned on one undertakes to revolutionize these attitudes on the other, have developed the kindred social and political differentiation amounts almost to racial antagonism and breeds an at-

prejudices, and that means a tremendous undertaking. The warfare must be waged, not only upon outside agencies, but within the church itself.

Third—The church has long been busy with a sort of preferred provincialism, within which revolved a superior constituency, demanding and deserving special treatment and privileges, rather than accepting sweeping challenge of a world program. Scientists have claimed, and practically proven, that there is such thing as inherent racial superiority; but the church doesn't believe it. And, what is more, the church is in no mood to be convinced, trying to sweep back tides set in motion through the accumulating centuries of the past.

But if the church breaks down in the effort to secure racial approach, it means that it is not yet motivated by the spirit of Christ. The church without losing its power and eventually of repudiating its Lord; or, what is possible, be repudiated by Him. The ideal of Christ was crystal clear the church must unhesitatingly lead on this. Note His classic illustration of the good Samaritan who applied in the principle of Christian brotherhood in the face of racial prejudice and oppression.

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THE church must determine its attitude toward the races. Frankly confessing that can take away that reproach; if our common Creator and Father, it must now regain that reputation at should declare the principle of world-wide brotherhood. This does not mean that the church must pass upon, or a helping hand of co-operation. Universal brotherhood, the question of formality of principle and attitude is that it should regard the spirit and the teaching of our Lord as bringing the highest blessings to any and all races, whether commingled among the moving throngs of the world or living in comparative seclusion and isolation among them, as being the closest possible co-operation. If the church does not undertake only available institutions which can develop this attitude, who will? I freely and unselfishly foster the best interests of all races. Ministers and organizations might be accused of a spirit of mutual respect and confidence should be able to show an unselfish together and consult each other in a and unhesitant approach. Business organizations might be accused of seeking commercial advantage, political organizations might be accused of exploiting for political power, but the church, solely the church, can undertake the task of developing a Christian attitude among the races.

many considerations. Ignorance, environment, heredity, state of mind etc., may declare mitigating circumstances; or the contrary conditions may modify our standards of justice. Superior capacity demands one standard of justice; inferiority must be, and is religion.

Probably the greatest, the most powerful group of men in America is the group dedicated to the Christian ministry. They have access to the ears and hearts of the most powerful and influential nuclei of men and women in our land—the church people, whom they lead with more or less of ecclesiastical authority. It is stimulating to contemplate the tremendous results which would come from their aggressive leadership if only they launched a united, consistent program in the interest of racial justice and welfare. God grant that such a program may be launched.

The church, accepting the principle of universal brotherhood, is forced to the effort to secure racial approach, it means that it is not yet motivated by the spirit of Christ. The church without losing its power and eventually of repudiating its Lord; or, what is possible, be repudiated by Him. The ideal of Christ was crystal clear the church must unhesitatingly lead on this. Note His classic illustration of the good Samaritan who applied in the principle of Christian brotherhood in the face of racial prejudice and oppression.

Such a program of Christian service would not be wrought out in the interest of any race particularly, unless some particular race were an immediate victim of wrong, but in the interest of all classes and all races indiscriminately, as being the outstanding and universal demand of our

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Deeming the end sought worthy of the most judicious effort, leaders in all races will have regard for the virtue of expediency. Traditional and hereditary conditions must be recognized; present needs in any race must be frankly considered, sentiments and surroundings must be weighed. Always and everywhere the rule must apply that men have to be taken as they are and not as we think they ought to be. Then let patience have her perfect work. Many things may need to be righted, but steps toward that end need to be cautiously advanced in the interest of expediency. Progress is always desirable, but it often slow. Let us also remember that haste often makes waste. Frequently leaders are compelled to wait until their constituency can overtake them. Momentum can be secured only as rapidly as people can be introduced to advance. Sometimes it has been discovered that "even when Christian leaders were in full agreement and had promoted their social teaching by every available method of educational propaganda, they had failed to carry public opinion with them to the extent of producing fundamental changes in conduct or the adoption of effective reforms. Apparently these leaders, did not or could not go with them all the way because they had not had part in the thought and study through which the conclusion presented to them had been arrived at."

There is great hope in humanity, rights, human interests and human possibilities, until we insist on the optimism of Dr. Robert E. Speer: "From the Christian point of view we



## Meetings, Conferences, etc.

not an evil, but an immeasurable blessing and the means of the richer and better world, pictured in John's vision of the city full of glory and honor of the nations."

Chattanooga, Tenn. Times  
September 6, 1933

### Interracial Conference to Be Held at Johnson City

Johnson City, Sept. 6.—(Special.)—A district interracial conference for East Tennessee and southwest Virginia will be held in Langston High school here Sunday, September 17, with two sessions, beginning at 10 a.m. and 2 p.m.

Bristol Herald-Courier  
Sept. 18, 1933.

## INTER-RACE MEET ATTENDED BY 300

### Johnson City Gathering One of Most Successful in Recent Years

More than 300 white and colored leaders from Tennessee and Virginia yesterday attended the Appalachian Inter-Racial Conference at the Langston high school, in Johnson City.

Five colleges had representatives present at the meeting, described by officials as one of the most successful in the conference's history.

The same officers that served in 1933 were reelected for another year: Dr. J. P. McConnell, East Radford, Va., chairman, and Dr. J. N. Hillman, Emory, Va., and J. E. Brading, Johnson City, vice-chairmen. Abingdon, Va., was chosen for the 1934 meeting place.

Mr. Brading presided over both the morning and evening sessions and the following speakers participated:

Prof. R. G. Bigelow, Johnson City; James D. Burton, Oakdale; R. E. Clay, Nashville; Dr. O. W. Sherrill, Johnson City; L. R. Reynolds, Richmond; Dr. C. C. Sherrod, Johnson City; Prof. T. K. Borders, Johnson City; Prof. William Boyd, Morristown; Dean G. W. Gore, Nashville; Dr. C. E. Tucker, Rogersville, and Prof. F. J. Henry, Nashville.

J. D. Burton, executive secretary for the Tennessee Commission on Inter-Racial Cooperation, reported in part as follows:

"In the present disturbed condition of our country, the only feasible and final method of safety is to stand together. To this end there should be held regularly conferences between the two peoples, with assurances of sympathy and mutual helpfulness . . . Progress toward right relations is too definite, their interests are too closely intertwined for any outside influence, however cunning, to force the races apart.

"White leaders of the better class have not only the difficulty of handling race prejudice in the South, but also criticism, misunderstanding, and interference from other parts of the country."

"In these troubled circumstances, two things are especially important: Officers of the law must be fair, just and impartial and all of us must guard against condemning a whole race for the actions of a few criminals of that race."

The conference adopted findings relating to inter-racial work.

It held that "intellectual, humanitarian and religious endeavor honors no color line and should rise above prejudice" asked more complete training of colored leaders in professional fields and rejoiced at progress made thus far.

It found encouragement in the number of lynchings that have been prevented by courageous officers and others, asked the churches to lead in work toward development of good citizenship, that provision be made for colored defectives and feeble minded and praised the activities of students in inter-racial goodwill.

Johnson City, Tenn. Staff News  
September 18, 1933

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According to officials and those in attendance, the meeting was one of the most successful ever to be held in the conference's history.

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Johnson City, Tenn. Chronicle  
September 10, 1933

## 300 Attended Inter-Racial Meeting Here

### Session Held at Langston School Sunday One of Most Successful Held

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Chattanooga, Tenn. Times  
October 12, 1933

### INTER-RACIAL COMMITTEE CALLED FOR TOMORROW

A committee of forty-two persons, twenty-one white and twenty-one colored, will meet tomorrow afternoon at the Central Young Men's Christian association to plan work of the inter-racial relations committee for the fall and winter. The meeting has been called by T. C. Thompson, chairman.

"We are enlarging the committee and making new plans for procedure during the coming year," Mr. Thompson said.

"It is our purpose to have four meetings per year and to prepare for these meetings programs that will make for racial amity and progress. The purposes of the committee will be to create inter-racial understanding and good-will and to deal with such problems as housing, health, sanitation, recreation, good streets and sidewalks, leadership training, crime prevention and improved schools."



# WOULD GIVE BETTER VIEWS

*By*  
**Southern Educators  
Take Daring Step  
at Conference**

**FOR BOTH RACES**

NASHVILLE, Tenn., Aug. 13.—That "a textbook giving a faithful account of the contribution of the American Negro to the life of our country" should be prepared and studied in all public schools, white and colored, was the unanimous recommendation of a conference representing the state departments of education of all the Southern states, meeting last week at George Peabody College, this city. This recommendation was made by the Committee on Findings and was adopted by the entire group without a dissenting word.

Further setting forth its viewpoint, the conference said: "There should be taught in both white and colored schools those things that will build up in the lives of the people of both races such a knowledge of the factors involved in a bi-racial civilization and such mutual understanding as will promote good will, fair play, and a spirit of cooperation that will enable us all to work together as one for a safer, saner, and a more fruitful civilization."

It was further recommended that each state department of education make a careful study of the treatment of the Negro and of interracial questions in its public school textbooks, with a view to such eliminations and additions as may be needed for the building of intelligent, fair-minded attitudes on the part of teachers and pupils. In conclusion the conference urged that each state department of education take immediate steps to put these suggestions into effect.

**Sponsored by Interracial  
Commission**

This move is regarded as one of the best of well-known educators, at the

suggestion of the Commission on Interracial Cooperation, and was for the purpose of considering the duty of public schools to better prepare the future citizens of the South for the personal and civic obligations involved in a bi-racial civilization. Five state superintendents of education were present in person and eight by proxy, representing all the states from Virginia to Missouri and Texas. The committee formulating the recommendations quoted above was headed by Superintendent W. F. Bond, of Mississippi, and included in its membership the state superintendents of Florida, Louisiana and Texas.

This move is regarded as one of the most important and helpful ever undertaken for the improvement of interracial attitudes and conditions, and everything possible will be done to realize its goals as rapidly as possible. The follow-up was left by the conference in the hands of its executive committee, which is composed of W. C. Jackson, of the University of North Carolina; J. L. Clark, of State Teachers College, Huntsville, Tex.; N. C. Newbold, of the North Carolina State Department of Education; Dennis H. Cooke and U. W. Lezell, of Peabody College; State Superintendent W. F. Bond, of Mississippi; State Superintendent T. H. Harris, of Louisiana; W. W. Alexander, Jessie Daniel Amos, and R. B. Eleazer of the Commission on Interracial Cooperation.

## Colored Colleges Represented

Attending the conference as invited guests were President W. J. Hale, Professor Epps and Robert E. Clay, of State A. and I. College, and Dr. Thomas E. Jones and Prof. Horace M. Bond, of Fisk University. Dr. Ambrose Caliver, of the Federal Department of Education, was one of the speakers.

Your Committee on Findings submits the following statement as representing the combined judgment of those attending this Conference in reference to the question of "Education for Citizenship in a Bi-racial Civilization."

1. Since the fate of a nation is determined by the character of its citizenship, and training for citizenship of the highest order is the main purpose of the American public school, good schools must be provided for the children of all people, irrespective of race, color, or other conditions of life, if the nation is to attain its greatest possibilities.

2. By "good schools" is meant schools with strong men and women of noble purpose as teachers well trained for their work, with adequate buildings and equipment and term of sufficient length to give every child a chance to de-

velop fully its powers of soul, mind, and body.

3. Injustice, whether legal, industrial, educational, or otherwise, to any person, however poor and helpless he may be, places a penalty upon all the people, since there is a kind of eternal justice that cannot and will not be denied.

4. Since pride of race is one of the most powerful incentives to noble effort, the good deeds of individual Negroes and the contributions to civilization of the race as a whole should be taught in every school for Negroes. A book giving a faithful account of the contribution of the American Negro to the life of our country should be prepared under proper guidance for use in all our schools.

5. There should be taught in both white and colored schools those things that will build up in the lives of the people of both races such a knowledge of the factors involved in a bi-racial civilization and such mutual understanding as will promote good will, fair play, and a spirit of cooperation that will enable us all to work together as one for a safer, a saner, and a more fruitful civilization.

As a first step in that direction we recommend that each State Department of Education make a careful study of the public school textbooks in use in that state, with a view to such eliminations and additions as may be necessary to the above end. The details of this study should be arranged and the results correlated by a committee of this Conference.



Race Relations - 1933

Meetings, Conferences, etc.

Chattanooga, Tenn.  
Thursday, January 12, 1933

## INTER-RACIAL GROUP IN ANNUAL SESSION

### Dr. Kilburn Among Speakers on State Program at Nashville Today.

The fourteenth annual meeting of the Tennessee inter-racial commission will be held in the Y. M. C. A. auditorium at Nashville today, with two sessions, beginning at 10 a.m. and 2 p.m. Dr. James E. Clarke, state chairman, will preside. James D. Burton, of Oakdale, executive secretary, will report on field activities.

C. E. Brehm, of Knoxville, associate director of agricultural extension service in Tennessee, will address the commission on the problems of rural communities involving co-operation between the two races. Reports on studies and observation in three cities will be made as follows: Chattanooga, Memphis and Nashville, Dr. R. A. Kilburn, of the University of Chattanooga, reporting for this city; Dr. E. T. Atwell, of the Community Welfare League, reporting for Memphis, and Dr. Alva Taylor, of Vanderbilt University, reporting for Nashville. J. C. Napier will speak on the program of the Nashville inter-racial committee.

At the afternoon session, Mrs. Ross Wood, of Lewisburg, will speak on "Inter-racial Plans for Middle Tennessee"; Mrs. K. A. Grimes, Knoxville, on "Institutional and Social Service," and Mrs. John McGavock, Franklin, on "Church Co-operation in Inter-racial Endeavor." The better homes movement will be presented by Mrs. R. T. Burt and Mrs. W. J. Hale. R. E. Clay will report on Rosenwald schools in Tennessee. The election of officers for 1933 will conclude the afternoon session.

# 14th Annual Inter racial Meet Closed

## RESUME OF WORK ACCOMPLISHED DURING THE PAST YEAR

### Resolutions of Student Body Commended— Leading Educators Make Addresses

The Tennessee Interracial Commission held its 14th Annual Session in Nashville, January 12th, 1933. This was in addition to the numerous district and local committee meetings held during the year 1932. The state meeting was attended by about one hundred representative men and women of the two races. They came from various sections of Tennessee at their own expense and held various connections with colleges, churches, welfare agencies, legal profession, business and civic groups. A partial list of connections follows.

Colleges: A. and I. State College, Nashville; Chattanooga University, Chattanooga; Cumberland University, Lebanon; Fisk University, Nashville; Lane College, Jackson; Middle Tennessee College, Murfreesboro; Meharry Medical College, Nashville; Peabody College, Nashville; Scarrett College, Nashville; Tusculum College, Greenville; Vanderbilt University, Nashville; Y. M. C. A. Graduate School, Nashville. Church groups: A. M. E. Sunday School Union, Nashville; Baptist Home Mission Society, Nashville; Board of the National Baptist Convention, the National Baptist Seminary, Congregational, Disciples of Christ, Christian Church, Board of Christian Education of the M. E. Church, South, editors of the religious press, Tennessee Synodical of the Presbyterian Church in the U. S. A. Miscellaneous groups: State Department of Education, State Welfare Department, Tennessee P. T. A., Tennessee Historical Society, Jeanes supervisors, county agricultural and home demonstration agents, Negro Board of Trade, Memphis community welfare league, Tennessee State Court of Appeals, State Federation of Colored women, clubs, Nashville Juvenile Court, principals of training schools, State W. C. T. U., and agents of the Rosenwald Fund.

The morning session of the program included reports from the State Chairman, Dr. James E. Clarke, Nashville, State Secretary, James D. Burton, Oakdale, and State Rosenwald Agent, R. E. Clay, Nashville.

Interracial studies and observations in three Tennessee cities were reported as follows: Chattanooga by Dr. R. A. Kilburn of the University of Chattanooga, Memphis by Dr. E. T. Atwell of the community college, Jackson; Middle Tennessee welfare league, and Nashville by State Normal College, Murfreesboro; Meharry Medical College, Nashville; Peabody College for teachers, Nashville; Scarrett College, Nashville; Tusculum College, Greenville; Vanderbilt University, Nashville; Y. M. C. A. Graduate School, Nashville. Church groups: The afternoon session was given to activities of the women's group.

Mrs. Ross Wood, Lewisburg, reported plans for the Middle Tennessee District Interracial Committee of which she is Vice-Chairman. Mrs. John McGavock, Franklin, Chairman of Woman's Activities of the State Commission, reported programs of church groups. Mrs. W. J. Hale, Nashville, outlined plans for the Better Homes Movement in Tennessee. Mrs. J. C. Napier, Nashville, spoke of activities of the local interracial committee in endeavoring to secure court justice for colored people. The white and colored women are making a valuable contribution to the work of the Tennessee Interracial Movement.

All officers were re-elected for the year 1933, and the name of Prof. S. G. Greene, of Murfreesboro, was added as Assistant Recording Secretary. The History Study Club of A. and I. College, numbering 37 members, sent the following resolution to the state meeting concerning the work of the Tennessee Interracial Commission:

"Whereas, the Interracial Commission of Tennessee has, during the past fifteen years, eminently justified its existence in Tennessee by promoting a program for the improvement of those sentiments that insure mutual understanding between the two races, and

"Resolved, that we, the 376 members of the History Study Club of Tennessee A. and I. State College, express our grateful appreciation to the Commission for the services it has rendered the citizens of Tennessee.

"Resolved, that we desire to especially express to Mr. J. D. Burton, Mr. R. E. Clay, and President W. J. Hale our sense of gratitude for their splendid sacrifice in the interest, mutual confidence, and cooperation between the races

"Resolved, that we pledge ourselves to the sincerest endeavor to keep alive, to the best of our ability, the work which they have so nobly conceived and executed. The History Study Club, W. H. Simpson, President, Vivian C. Lask, Secretary, Merle R. Eppse, Advisor."

Action of Executive Committee The Executive Committee of the Tennessee Interracial Commission offered its recommendations to the Commission which were unanimously adopted, and reading in part as follows:

"That we deem it essential to the cause that the Tennessee Commission continue intact with a State Secretary to represent it on the field as required. That J. D. Burton be re-elected as Secretary for the ensuing year. That Dr. J. E. Clarke, Dr. Julius Mark, and Mr. J. C. Napier be appointed to raise such funds as may be possible."

Many messages were received from leaders in the State who could not be present, assuring the Tennessee Interracial Commission of their cooperation in the work it is doing.

### Interracial Group Reelects All Officers Fourteenth Annual Meeting Held Thursday

The members of the Tennessee Interracial Commission, closing its fourteenth annual meeting at Nashville Thursday, reelected all officers for the ensuing year. The officers follow: Dr. James E. Clarke, editor of the Presbyterian Advance, president; Dr. Julius Mark, rabbi of the Vine Street Temple, vice-president; J. D. Burton, Oakdale, executive secretary; Dr. J. A. Lester, Meharry College, recording secretary; R. E. Clay, Nashville, secretary of the college section; Mrs. John McGavock, Franklin, secretary of the women's division.

During the afternoon session Mrs. McGavock spoke on the interracial work being done by the churches. Mrs. Ross Woods of Lewisburg, told of the work of various district commissions and Mrs. W. J. Hale of Nashville, reported on efforts for the promotion of better homes.

Mrs. J. C. Napier reported on the work of the local commission, which is headed by Dr. Alva Taylor of Vanderbilt University. She described alleged injustices to Negroes who had been arrested, such as rough treatment and arrest without a warrant. Dr. Taylor told

of efforts to decrease such occurrences, and Dr. Clarke made the statement that investigation had shown many poor whites to have received similar treatment.



# LEADERS OF BOTH RACES GATHERING VALUABLE DATA

## Conference at Y. M. C. A. College Makes Decision This Week

Educators from white and Negro institutions closed a two-day session and conference at the Graduate School of the Young Men's Christian Association here last Saturday. They were outstanding men and women hailing from the sunny southland in the main, representing the true thought, spirit and interest of Dixieland that will spread throughout the nation, according to the best informed in both races.

The Nashville Banner, in reporting said: "Leaders Select Matter for Negro Source Book"; "Conference Closes at Y. M. C. A. Graduate School Saturday"; then it goes on to report the momentous matter and the weighty proposition that they hope to bring forward into definite action.

"To complete preparations, and select material for 'A Source Book on the Negro,' to be used as a textbook in white and Negro colleges, a committee of prominent national white and Negro educators convened at the Y. M. C. A. Graduate School Friday and Saturday."

The project grew out of the Peabody Conference on Education and Race Relations sponsored by the Commission on Inter-racial Cooperation in the summer of 1931, and is financed by a grant of the Julius Rosenwald Fund.

Members of the committee who are collaborating in producing the work, under the joint direction of Charles S. Johnson, director of the department of social science at Fisk University, and Fred McCuiston, executive agent of the Southern Association of Colleges and Secondary Schools for rating Negro schools, are Dr. U. H. Leavell, professor of education at Peabody College; Dr. E. Franklin Frazier, professor of sociology at Fisk University;

Dr. D. H. Cooke, professor of psychology at Peabody College; H. H. Bond, professor of education at Fisk University; Dr. Joseph Roemer, professor of education at Peabody College; Dr. S. A. Kruse, professor of education at the State Teacher College of Cape Girardeau, Mo.; Dr. Sterling A. Brown, professor of literature at Howard University; Dr. Charles H. Thompson, professor of education at Howard University and editor of the Journal of Negro Education; A. A. Schomburg, Negro bibliographer of New York City. Dr. Gerald W. Johnson, professor of sociology at the University of North Carolina; Miss Elizabeth Edwards, professor of sociology at the Alabama Woman's College in Montevallo; Dr. R. B. Eleazer, educational secretary of the Commission on Inter-racial Cooperation, and Dr. W. D. Weatherford, professor of racial anthropology at the Y. M. C. A. Graduate School.

The need of such a source book on the Negro was acknowledged by the representatives of sixty-two Southern colleges and universities, who attended the first Peabody conference. The grant for the work was requested and obtained from the Rosenwald Fund through the efforts of Dr. W. W. Alexander, director of the Commission on Inter-racial Cooperation, and Mr. McCuiston who was then connected with the fund.

At the second Peabody Conference "An Outline for a Source Book on the Negro" was presented by the editorial committee for conference discussion. The meeting Friday and Saturday was for the purpose of laying final plans for the production of the source book.

## Dr. Moton Tickles the South

The Southern Workman quotes Dr. Robert R. Moton, of Tuskegee, in an address before the students of Peabody College, at Nashville, Tennessee, recently in part as follows:

"Negroes are not asking for intermarriage with whites. They are absolutely opposed to it. Three thousand questionnaires were sent out to students and former students of Hampton Institute and of 2,500 replies, only three were in favor of intermarriage."

Without discussing the truth or error in the first two statements, let us suppose Dr. Moton took the opposite viewpoint. If he did, he would be discredited in the South, certainly insulted and maybe threatened.

It seems reasonable to infer then, that Dr. Moton would not discuss intermarriage in the South except to oppose it. And this alone seems to disqualify him as one to discuss the subject at all.

And what is true of Dr. Moton is also true of the millions of our people who live in the mob areas.

To express one's belief in intermarriage in the South is to invite the lynchers and the Ku Klux to hold a joint session.

The quotation of statistics from Hampton Institute does not bolster the argument against intermarriage. For those who think, this questionnaire merely calls attention to the intolerance of Virginia and absence of any semblance of a liberal spirit at this institution.

And in the interest of accuracy, Dr. Moton should have given the exact wording of the Hampton questionnaire. Many people who do not themselves wish to intermarry have no objection to the intermarriage of others.

To put it differently, had the Hampton alumni been asked if they favored intermarriage with East Indians, Brazilians, or Australians, they may have also said no. This doesn't prove it wrong, or undesirable, or unhealthy for Negroes to marry Brazilians. (Actually, black and white Brazilians have been intermarrying for two centuries and thinking nothing of it).

On this question, Miss Mary White Ovington, ending her "Reminiscences" in last week's AFRO said: "The people of the world will become one. Some centuries from now we will know one race, and an ugly mongrel race at that."

Any so-called Negro who has more than four-eighths Negro blood who marries a so-called Negro woman with less than four-eighths Negro blood not only believes in intermarriage, but practices it.

To be personal and scientific, yet we hope not offensive, we believe Dr. Moton has practiced intermarriage.

Those among us who are the children of racial intermixing and can count the Washingtons, the Jeffersons, the Lees, and Byrds—as well as the lesser aristocracy among our forefathers—could only with extremely poor grace declare or avow that we do not believe in legal intermarriage.

Dr. Moton knows the history of the Phoenicians, Carthaginians and Egyptians. He knows of the African invasion of Europe and the intermarriage of races which has diffused African blood all over the Mediterranean countries. He knows of race mixing in South America and the West Indies and he knows of it in the United States.

Would that he could be as frank as Miss Ovington.

Knoxville, Tenn., News-Sentinel Sunday, March 19, 1933

## INTER-RACIAL DEBATES SET

Knoxville College Team Will Meet Northwestern and Michigan State.

Knoxville College is embarking on something new this year—inter-racial debates. For the first time in the history of this negro institution it will debate with white universities.

On the night of March 28 Knoxville College will meet Michigan State College here on the question of cancellation of war debts. The Knoxville team will consist of Thomas D. Jarrett of Paris, Tenn., and Isaiah W. Crippens of Middlesboro, Ky., both seniors.

By invitation from Northwestern University, a Knoxville College team of three will travel to Chicago to clash forensically with that university. Jarrett, Crippens and one yet to be chosen will go.

On the way up the same team will debate Louisville Municipal College, negro branch of the University of Louisville, on April 1, and Lincoln University of Missouri at Jefferson City on April 3. Both of these are negro colleges.

On April 14 one Knoxville College team will meet Talladega at Knoxville and another team will debate Morehouse University at Atlanta.

N. Barr Miller is debating coach. His personal acquaintance with debating coaches of a number of colleges of the country, white as well as negro, is responsible for the departure this year into the inter-racial field.

Knoxville, Tenn., News-Sentinel April 2, 1933

## PLAN INTER-RACE PROGRAM

Will Be Given This Afternoon at Rogers Memorial Church.

An Inter-racial Educational program will be given at 3 p. m. today at Rogers Memorial Baptist Church. Judge Hu B. Webster, the Rev. O. E. Turner and Dr. H. M. Green and Y. D. Bryant will speak. Ed Gordon, Jr., Olympic winner, will discuss Education and Walter Anderson will introduce the visitors.

The Singing Choir will sing

"Lift Him Up" and "Steal Away to Jesus." Modistine Young and R. G. Pate will sing a solo.

Knoxville, Tenn., Journal April 8, 1933

## MEET PLANNED

Morristown Conference Set For April 14-16.

MORRISTOWN, April 7.—An inter-collegiate, inter-racial conference will be held Friday, Saturday and Sunday, April 14-16, at the Morristown Normal and Industrial college, with student representatives present from the University of Tennessee, Maryville, Tusculum, Knoxville and Morristown.

Dr. J. Kelley Giffin, president of Knoxville college, will deliver the Easter morning sermon, Sunday, speaking on "Christianity in Our Social Order." Other speakers on the conference program will be: Scott Cowan, the Rev. A. H. George, Prof. J. Herman Kloepper, Howard Kester, Prof. M. W. Boyd, Ollie E. Brown, and Dr. Ralph M. Ward. Clarence West, president of the inter-racial commission, will preside.

Chattanooga, Tenn., News June 6, 1933

## Interracial Committee Will Meet Wednesday at Y. M. C. A.

Regular monthly meeting of the interracial committee will be held Wednesday afternoon at 4 o'clock at the Central Y. M. C. A. Notices of the meeting have been sent to all members by A. M. Pennybacker, secretary.



# Race Relations - 1933

## Meetings, Conferences, etc.

Morristown, Tenn. Sun  
April 8, 1933

### STUDENTS TO HAVE INTER-RACIAL MEET

An intercollegiate interracial conference with student representatives from the University of Tennessee, Maryville, Tusculum; Knoxville and Morristown colleges will be held at Morristown College April 14, 15 and 16.

The purpose of the conference as stated in the program is "To acquaint the student with the existing maladjustments of our present social order, and the part he is to play in bringing about a better adjustment."

The general sessions will be held in the college chapel beginning Friday April 14, 7:30 P. M. with Mr. Clarence West, president of the Interracial Commission presiding.

The address of the evening will be delivered by Mr. Scott Cowan, subject, "Our Present Economic System."

Saturday, 9:30 A. M.

Morning worship led by Rev. A. H. George of Knoxville.

10:00-12:30 A. M. Addresses,—(A) "Consequences of Our Present Economic System," Prof. J. Herman Kloefer, Education Department, Knoxville College.

(B) "A Suggestive Remedy" Mr. Howard Kester, Southern Representative of the Fellowship of Reconciliation, Nashville.

2:00-4:00 P. M. Address—"The Effect of the Present Economic System on the Negro," Prof. M. W. Boyd, principal of the High School Department, Morristown College.

7:30 P. M. Conference Social Chairman—Miss O. E. Browne, Instructor of English and French, Morristown College.

Sunday, April 16, 10:30 A. M.—Easter morning sermon, "Christianity In Our Social Order," Dr. J. Kelly Giffen, President of Knox-

ville College; Knoxville.

2:00 P. M. Address—"Summary of the Discussions of the Conference and the part the Student Plays in Realizing these Ideals," Dr. Ralph Minard, Dean of Morristown College.

Adjournment.  
Morristown, Tenn., Gazette  
April 15, 1933

### Inter-Racial Conference

The Inter-Racial Conference, composed of delegates from Maryville, Knoxville and Morristown Colleges convened yesterday evening for the first of a series of meetings lasting until Sunday afternoon. The principal address of the evening was delivered by Prof. Herman Kloefer, formerly of the Morristown College faculty, now of the departments of Education and Psychology at Knoxville College. His subject was concerned with the effects of the present economic system on certain minority groups in the United States; the French-Canadians, the American Indian, the Oriental groups (Japanese and Chinese) and the American Negro. He brought out the problem of assimilating these various groups with the remainder of the population, due in the case of the French-Canadian primarily to differences in language and religion. There is an added obstacle imposed in the case of the other groups by reason of racial peculiarities such for example as color of skin. He showed that the chief difficulty confronting these groups today is that of securing industrial and professional opportunities for earning a livelihood and securing to themselves the cultural advantages which they have come to desire by reason of their increased educational training. They are discriminated against in professional and industrial lines because of their color, and find themselves possessed of a training worse than useless because denied opportunity for its expression.

## Tennessee.

Morristown, Tenn., Gazette  
April 13, 1933

### Intercollegiate and Inter-Racial Conference

A group of students from five East Tennessee colleges, the University of Tennessee, Maryville College, Tusculum College, Knoxville College and Morristown Normal College, will hold a three-day inter-racial intercollegiate conference in this city beginning tomorrow night in Swift Chapel of Morristown college. Speakers from all the colleges will appear on the program and the public is cordially invited to attend any and all sessions. Scott Cowan of Knoxville will be the speaker at the first session Friday night at 7:30. Sessions will be held Saturday morning at 9:30, in the afternoon from 2 to 4, Saturday evening at 7:30, and Sunday morning at 10:30. The conference will close Sunday afternoon following the two o'clock session.

Chattanooga, Tenn., News  
April 19, 1933

## RACE RELATIONS PROGRESS TOPIC OF MEETING HERE

### Section Session to Be Important Feature of Tennessee Social Work Conference.

Meeting of the race relations section will be one of the chief features on the program of the Tennessee conference of social work here next week. The conference opens Sunday night. The race relations section will meet at Centenary church Monday morning at 9 o'clock.

James D. Burton of Oakdale, executive secretary of the Tennessee interracial commission, section chairman will preside. Program for the race relations conference follows:

Greetings from the Chattanooga Interracial Committee—Former Mayor T. C. Thompson of Chattanooga, chairman of committee.

"Interracial Progress in Tennessee"—

—Mr. Burton.

"Know Your Neighbor"—Dr. Alva W. Taylor of Nashville, professor of social ethics, Vanderbilt university, chairman of Nashville interracial committee.

"Co-operation in Building Rosenwald Schools"—R. E. Clay of Nashville, state Rosenwald school agent.

"Interracial Good Will"—Dr. Julius Mark of Nashville, vice-president Tennessee interracial commission.

Group Formed in 1918.

The Tennessee interracial commission was organized in 1918 in a meeting held at the state capitol. At this time relations between the races were far from satisfactory. Suspicion, prejudice and misunderstanding prevailed. Leaders in the movement declared

Through the organization of interracial committees throughout the state a spirit of good will, understanding and co-operation was established.

Efforts were directed along lines of health, living conditions, crime prevention, court justice, child welfare, education, church and home. Interracial committees successfully withstood reactionary forces, restored confidence and stabilized public opinion. Racial attitudes improved, and the public believed in the sincerity and soundness of the movement.

The Tennessee interracial commission is not a government agency, and does not receive aid from the public treasury, it is explained. It is supported by voluntary contributions. It is nonsectarian and nonpolitical.

The state and local committees are autonomous in their function. There are no constitution or by-laws, and no centralized authority. Its leadership has inspired various organized civic and religious groups to adopt the interracial method as the normal approach in matters of racial adjustment. It is not a movement which sows the seed of discord, unrest and suspicion, neither does it paternalize the Negro. It recognizes that the two races have responsibilities one to the other, and the spirit of kindness and conciliation is being fostered.

Chattanooga, Tenn., News  
May 11, 1933

### INTER-RACIAL BODY TO HEAR FEINSTEIN

#### Plans for a special meeting to which representative citizens of Chattanooga will be invited were made by the Chattanooga interracial committee at the regular monthly meeting of the group Wednesday afternoon.

The meeting will be held Wednesday, June 7, at 4 p.m. at the Central Y. M. C. A. building. Rabbi Abe Feinstein will lead a discussion on "Good Will in the Community."

The committee also approved a suggestion that the white and colored pastors' association hold a joint meeting as a means of promoting racial understanding. Such a meeting was held about two years ago and T. C. Thompson, chairman of the interracial committee, who presided at the meeting Wednesday, stated that the joint meeting of the pastors' organizations was both interesting and helpful.



APRIL 25, 1933

## RAPS AT MEDDLERS WHO STIR UP RACES

### Burton Assails Interference From Other Sections.

### Others Speaking at Sessions of Commission Plead for Closer Racial Ties.

"Criticism, misunderstanding and interference from other parts of the country" add to the racial problem in the south, declared James D. Burton, of Oakdale, executive secretary of the Tennessee interracial commission, at its meeting yesterday morning.

Mr. Burton said that some of these outside influences are trying to discredit the natural Negro leadership, such as ministers, teachers and professional people. He charged that some of them seem to direct their efforts to a political end, rather than judicial.

He said that "in the present disturbed condition of our country, the only feasible and final method of safety is to stand together."

"The highest degree of self-control should be exercised," he said. "One moment's yielding at a time like this might destroy the work of years, and delight the heart of the common foe of the two races. With sane leadership we are confident, however, that the two races in the south cannot be alienated. Progress toward right relations is too definite, their interests too closely intertwined, for any outside influence, however cunning, to force the races apart."

Alva W. Taylor, professor in the Vanderbilt university school of religion and chairman of the Nashville interracial commission, urged not only benevolence, but justice and application of the Golden Rule in the white man's attitude toward the Negro.

Describing the accomplishments of the Negro race in business and art, Prof. Taylor said that "no one is morally fitted to approach the race question until he has put himself in the place of one of these cultured, sensitive souls and then visualized what the prejudices and the arbitrary denials of justice to black men, because they are black, would make him suffer."

"Prejudice is the negation of reason," he said. "Malevolence is a devil's gospel. Benevolence is at best only a medicament. Justice and the Golden Rule alone are the full expression of a Christian attitude."

"Many of us spend years living with Negroes and never know them," Prof. Taylor said. "They read our papers, but we do not read theirs. They enjoy our art; we scarcely know of the great new volume of art they are creating. We employ them and do not know of the business enterprises they are developing."

"The prejudices we harbor are worse dangers to us than are Negroes, and the despite we actually do them is a

greater menace than the things we imagine they might do to us if they are emancipated economically and socially as they are legally."

T. C. Thompson, chairman of the Chattanooga inter-racial commission, said that "the Chattanooga committee is fostering a spirit of fair play between the races, and it has the co-operation of the religious, educational and civic groups of the city. Steady progress is being made."

"Race attitudes in Chattanooga are good," Mr. Thompson said. "This conference is not meeting in a city with a hostile attitude in race matters. The greatest need today is peace at home and abroad. Inter-racial effort is helping to meet this need. Chattanooga welcomes a leadership striving to further racial adjustments according to the Golden Rule."

Rabbi Julius Mark, of Vine Street temple, Nashville, gave the Sermon on the Mount and the Golden Rule as the solution of the racial problem, declaring that we do not need more teaching, but more emphasis on what has been taught regarding relationship of peoples.

He said that for two races to live together amicably they must study each other and learn to appreciate the virtues of each.

He declared that the American Negro has made the most rapid progress of any race in history and has taken prominent places in the arts and sciences and has increased his wealth from \$20,000,000 when he was liberated to \$2,000,000,000 now.

He showed how that what affects one race affects the other, since they live together, and therefore made a plea for better educational and health facilities for the Negro. He urged each race to be proud of his race, but not arrogant, and gave it his opinion that present, it will take hold to revive trade and industry. If happily so, the occasion to expand the volume of currency by governmental fiat will be reduced and perhaps eliminated. Such an expansion, if undertaken, would also proceed against a background of complete negation for the idea that the way to revive prosperity is to enlarge the volume of money. If the volume of money were the test of prosperity, we should be far more prosperous at this moment than we were in 1929.

And at this point, enter the planners! What have they got to offer? Schemes of all kinds, some already well advanced legislatively in Washington, to restore prosperity by placing trade and industry under governmental planning boards. From a scheme to restore prosperity to agriculture by giving the secretary of agriculture sweeping dictatorial powers over the production and distribution of basic farm products, as well as broad reaches of business for removed from the farm

## CARTWRIGHT URGES NEGRO UPBUILDING

### Colored Pastors Meet With White Ministers.

### Speaker Says Colored People Should Work for Schools, Self-Advancement.

Pleading for better understanding between the races, Dr. Lin D. Cartwright, pastor of the First Christian church, the Mount and the Golden Rule as the solution of the racial problem, declaring that we do not need more teaching, but more emphasis on what has been taught regarding relationship of peoples.

The meeting was arranged by the inter-racial relations committee, of which T. C. Thompson is chairman. Mr. Thompson presided at the meeting and introduced the speakers.

"If I were a colored man I would try to do all I could for the upbuilding of my race," Dr. Cartwright said. He wove his discourse around a quotation from

Carlyle, which said: "The angel that put you here might have dropped you down any of the thousands of chimneys of London." There is a possibility, Dr. Cartwright said, of any one being born something different than what he is. He suggested that one put himself in the place of another and try to view things from that angle.

"If I were a colored man I would take a great deal of pride in the advancement of my race under a great handicap," he said. He expressed appreciation for the work of Booker T. Washington, Roland Hayes and other Negroes who have attained fame and rendered service to the country and made lasting contributions to American life.

"If I were a Negro I would endeavor to remind the white people that our interests are mutual. \* \* \* If there is anywhere in the city a disease-infested section, that does not effect one section, but the entire city. \* \* \* I would ask my white friends to give me every opportunity for self-advancement and I would put forth efforts for schools, for playgrounds, better housing conditions; nothing more than is deserved, no advantage but opportunity."

Dr. Barber asked for a better understanding of his race, and said if he were a white man he would try to understand the problems of the Negro race; he would not base his opinions on the happenings in police court. He urged better playgrounds and other opportunities commonly denied. "If I were a white man I would try to understand the Negro, not because he is black, but because he is human," he said.

There were several short informal speeches following the main addresses. Among those making talks were Dr. B. Cowan, pastor of the Third Presbyterian church; Dr. Battle McLester, rector of Grace Memorial Episcopal church,

and others. The meeting was the third to be arranged between the white and colored pastors during the past three years.

Nashville, Tenn., Banner

August 4, 1933

## Philosophy of Drift In Race Relations Hit

### Biracial Civilization in South Urged by L. S. U. Dean

"The challenge of the South to create a civilization in which there is essential democracy for white and black is one of the most difficult problems which a dominant race has ever had put to its leadership and to its institutions," Dr. Charles W. Pipkin, dean of the Graduate School of Louisiana State University, said before the third annual conference on Education and Racial Adjustment at George Peabody College for Teachers last night.

"It is all the more a crucial test of the South's capacity for self-control and self-direction because the whole spirit and form of democracy are under indictment throughout the world. But unless the South is willing to have its ways of life and its institutions constantly threatened by sniping from outsiders and to see its community life degraded and despoiled by race passion and prejudice, the South must resolutely build a civilization in which two races work in intelligent cooperation."

Dr. Pipkin said that there could be no security for the white people of the South until the Negro was a responsible citizen, and that the Negro's acceptance of his part in building a civilization of sanity and security would prove one of the landmarks in the history of civilization.

### "GREAT PRIVILEGE"

He emphasized that the South could not remain half-slave and half-free economically and that serfdom could not be the lot of the peasant black nor independence the luck of the white. "It is the great privilege of the South to work out under conditions of liberty and justice and good will the necessary experiment of a biracial civilization," he said.

"If the South is ever to be a dominant region in art and literature and in business," he declared, "the destiny of the white and the Negro must be one in establishing a cooperative citizenship in a biracial civilization."

Dwelling on civic training, one of the central themes of the conference, Dr. Pipkin said that the enemy of the South had been drift in race relations, and that this drift had been exploited by the worst elements in Southern industry, Southern politics, and Southern religion, with the calamitous result that even men of good will and reason had accepted a philosophy of drift in race relations in the South. "If this philosophy dominates there is no hope for a great future in our biracial civilization, for drift is the vicious force which destroys all purposes which would create a good society."

Dr. Pipkin concluded that civic training in a biracial civilization must directly oppose the "cowardly cant of the philosophy of drift, and with this opposition must go an alert and inspired faith in the rule of law and reason in race relations."



## Meetings, Conferences, etc.

Chattanooga, Tenn. News  
October 23, 1933WHITE MAN HAS  
DUTY TO NEGRO,  
THOMPSON SAYSChairman of Interracial Group  
Makes Plea for Understand-  
ing—Colored Pastor Talks-

It is the duty of the white man to protect the life and property of the Negro and to give him the benefit of all public improvements, T. C. Thompson, chairman of the Chattanooga interracial committee, told members of the Christian Endeavor society of the First Christian church Sunday night.

Mr. Thompson's address was based upon a letter written by Dr. J. B. Barber, colored pastor, outlining the viewpoint of the Negro.

At the conclusion of the talk a resolution was adopted urging that the management of the Tivoli reserve a section of the theater for Negroes to see "Green Pasture" and a committee composed of Gene Crow and John Duggan was appointed to confer with the management of the theater.

Mr. Thompson pointed out that the Negro is not in America by his own volition. He referred to the fidelity of the colored man, citing the fact that Negroes carried the body of Livingstone 1,500 miles through the jungles of Africa.

The speaker also called attention to the loyalty of the Negro during the Civil war, stating that not a single breach of trust is recorded, which Henry Grady states is "a fact unmatched in the history of the world."

"We should quit putting stumbling-blocks in the way of the Negro and a concerted effort should be made by white people to remove those which have already been placed," Mr. Thompson declared. "It has been said that we have too long thought of the Negro in relation to our own convenience and the prejudices of ignorance are more easily removed than the prejudices of interest."

Mr. Thompson pleaded for economic and legal justice for the Negro and said that white people by active sympathy and good will should lift the shadows from the lives of the Negroes.

Barber's Letter.

The letter of Dr. Barber which Mr. Thompson read follows:

"To deal intelligently, constructively with the Negro from the point of approach of the white man, there are two essentials: (1) A deep and comprehensive knowledge of the Negro and his world, and (2) a sympathetic understanding of his desires, aims and ideals.

"In every city, North or South, there is a definite separation in all phases of its life save the purely economic, from its neighbors. It is the Negro section. They live apart, geographically, and in church and school and community life, they are apart. They are dwellers in that land where the pavements end and the lights grow dim and far apart.

"It is a common error to mistake a part for the whole, or to gather a few cases to form a judgment of the whole. To form an opinion of the Negro merely from the few examples which come under our immediate observation is usually, if not always, erroneous, yet it is a most common practice. If our cook or porter is honest and reliable, the Negro is industrious; but if the yard man steals, we lay that to the race also.

"We need to know that there is another Negro. We rarely meet him, and if we do, it is in surprising places. A few years ago a disastrous train wreck took place on the Pennsylvania railroad. A train heavily loaded with passengers ran at full speed into another. A fire broke out, adding to the peril. The rescuers were told frantically of a porter who had led person after person from the flames, and who had gone in again, and had not returned. They found his body afterwards, charred beyond recognition. They found also a Phi Beta Kappa key, and upon investigation discovered that this Negro porter was one of the most brilliant students ever to attend Dartmouth college, and that he was working to obtain funds for postgraduate study.

"In Chattanooga there are Negro men and women who have studied at some of the best schools our country knows.

"It would help us to know of his contributions to science, art and literature. Negro newspapers, such as the Pittsburgh Courier, the Baltimore Afro-American; periodicals like the Crisis, and books.

The Negro does not want social equality (whatever that is), communism, war and riot. But he does want:

"1. A 'fair chance' to earn an honest living for himself and his family. If the NRA, or any other program of recovery, does not accord a fair chance to the Negro, it should accord a fair chance to the Negro, it should, and must fail.

"2. Justice and equality at law.

"3. The privilege of attempting to

establish decent home life for his family, and training (schools) for his children.

"4. Security of life and liberty, rather than the prey of evil men, whether outlaws or 'fee grabbers.'

"5. The opportunity of sharing, though feebly, in the great enterprise of making a better community for better citizens, as well as better citizens for a better community.

"Someone has written a book called 'The White Man's Burden,' in which the attempt is made to show that the Negro is a handicap to the white man's progress. The Negro, rather than being the 'white man's burden' is the white man's challenge and opportunity and privilege to show to himself and to the world his code of sportsmanship and honor, his intelligence and his culture, his religion and nature and quality of his ideals. Upon his attitude toward the Negro will his destiny largely depend."

Chattanooga, Tenn. Times  
October 19, 1933GOOD CITIZENSHIP,  
RELATIONSHIP AIMMrs. Greenwood Outlines Plan  
at M.E. Mission Meet.Delegates to Annual Session  
at Brainerd Represent  
17 Churches.

World peace, law observance and good citizenship are among the objectives of Christian social relationships, according to Mrs. L. S. Greenwood, of the St. Elmo Methodist Episcopal church, south, who addressed the annual district meeting of the Woman's Missionary society of Southern Methodist churches yesterday.

Mrs. Greenwood, speaking on "Christian Social Relationships," told the assembly at the Brainerd Methodist Episcopal church, south, that "relief must come through prevention and prevention before reformation." Other aims of Christian social relationships were given as industrial improvements, rural development and inter-racial harmony.

The annual meeting was attended by 256 representatives from seventeen Methodist churches in the district. Churches represented outside of the Chattanooga area were Jasper, South Pittsburg, Trenton, Ga.; Spring City, Ooltewah and Rossville.

Others participating on the program were Mrs. J. E. Wasson, president of the City Mission board; Miss Dorothea Reid, deaconess at Centenary church; Mrs. R. J. Miller, of City Federation of Missions; the Rev. C. G. Hounshell, of King Memorial church; Mrs. Carl Wil-

liams, Mrs. Bert Nelms, Mrs. F. Woodall Johnson, Mrs. Paul Jones, Mrs. C. W. Henley and Miss Willa Banks.

Zone leaders were appointed by Mrs. H. M. Dicks, district secretary, who presided at the meeting. They are as follows: Miss Lucy Gibson, Spring City and Dayton; Mrs. James Netherly, Trenton and Rising Fawn, Ga.; Mrs. L. M. Brewster, Ooltewah, and Mrs. T. T. Clepper, Sequatchie valley.

Mrs. Wasson urged co-operation in the work at the Wesley Community center and Bethlehem house, sponsored by the Woman's Missionary societies of the Chattanooga district.

Miss Reid spoke of the Stephenson Memorial hospital in China, which is serving a population of 200,000 people, as the only hospital in the vicinity.

Mrs. Miller urged the societies to join with the federation in a united mission work.

The Rev. Mr. Hounshell spoke on "The Redeemed Woman" and stated that much had been accomplished by women, including elimination of child labor, and other industrial problems.

Mrs. Williams gave vocal numbers, accompanied by Mrs. Clyde Cooper.

Mrs. Clepper outlined the requirements of a zone leader.

Mrs. Nelms, chairman of children's work for the conference, urged the importance of teaching children to be missionary-minded. Mrs. Johnson, of White Oak, publicity chairman, and Mrs. Jones, of Centenary, chairman of mission study, made reports.

Mrs. Henley discussed "Prayer" and Miss Banks, "The Woman's Place in the Church."



Texas

# TEXANS DEMAND JUSTICE FOR NEGRO

AUSTIN, Tex., Apr. 20.—With the growth of monthly inter-racial meetings of students in the University of Texas, Samuel Huston and Tillotson Colleges, These three schools were hosts to the Conference.

Karl Everett Downs, Samuel Huston College senior, presiding, the first Texas Students' Inter-Racial Conference opened in the chapel of Samuel Huston College Friday evening, April 8th. More than one hundred delegates from white and Negro Colleges of the state were present and participated in the sessions.

In an opening address, President W. W. Jackson of Westmoreland College (white) San Antonio, Tex., scored heavily the social traditions that continue to work injustice toward the Negro, particularly in political life, in the courts and in educational opportunity. He and others of the white group felt that the fair-minded white student is now willing to begin a crusade for justice to the Negro.

Adopting resolutions from its committees on Education and Citizenship, the Conference decided to send a special committee, headed by President Jackson of Westmoreland to the State Executive Committees of the Democratic and Republican parties asking full voting privileges for the Negro in primary as well as in direct elections.

Another communication was sent through a committee of white students to the officials of the Pullman Company, requesting equal accommodations for Negroes on Pullman trains. A third committee was appointed to take up with certain officials of the State Department the matter of a survey of educational opportunities for Negroes in the state, looking toward the possibility of a future state-maintained university for graduate and professional study. During the session addresses were made by Prof. W. H. Jones, Tillotson; Dr. Milton S. J. Wright, Samuel Huston College; Prof. Lee Phillips, of Prairie View College; Prof. W. A. Smith, of Southwestern University, Georgetown, Tex.; Mr. M. D. Woodbury, Y. M. C. A. secretary of the University of Texas Y. M. C. A.; Mr. Gordon Gay, of Texas A. & M., and Miss Celestine Smith, regional Y. M. C. A. secretary. Discussion group chairmen were Presidents M. E. Branch of Tillotson, Stanley E. Grannum of Samuel Huston, Mar-



## Race Relations-1933

### Meetings, Conferences, etc.

#### Race Relations Sunday Makes For Goodwill

How are we to meet this (race) problem which has been so baffling through the ages? First, through a mental understanding of the problem and a mutual sympathetic regard by each for the rights of the other.

The problem must be met in the second place through a sharing of communal and civic responsibilities, the full and keen appreciation of the fact that the destiny of the one involves the destiny of the other. . . no part of the body politic can be injured and the whole not suffer.

Finally, the best of your race and of mine must dedicate themselves without reservation to the high task before them, declaring that each shall have the privilege of living his life amid the best and under wholesome conditions.

Even lifted out of the elaborating commentary which clothed them, these expressions are forceful and encouraging words, born of the truth and a vision encompassing actualities. Their author? A white minister of the gospel and a leader in his denomination and community. The occasion for their utterance? The Norfolk observance of Race Relations Sunday, held at a colored church here and heard by a mixed audience one third of which was white. Race Relations Sunday has been an annual national observance now for eleven years, under the sponsorship of the race relations department of the Federal Council of Churches, with the cooperation of hundreds of religious groups, church boards, and agencies such as the Y. M. C. A. and the Y. W. C. A. It is an occasion which serves the dual purpose of cutting across racial and creed lines and affords exemplary instances of interracial cooperation and helpful contacts.

In some cities there has been an exchange of pulpits by ministers of the two races, young people's groups hold meetings and forums with interracial exchange of speakers. The

whole circle of cooperation has met with highly satisfactory results, each group learning to appreciate and respect the other more and being made to think through a perplexing problem to conclusions such as those of Dr. Sparks W. Melton, quoted at the beginning of this editorial and voiced at St. John's A. M. E. Church Sunday. As an instrument of goodwill and interracial adjustment, Race Relations Sunday is potent, more so than some others tried with varying success, because it is based on moral and spiritual value.

What constructive results are likely to come out of this annual gesture of interracial amity? A willingness to meet the challenge presented in interracial maladjustments made more acute by the circumstance of a depression is far from the most negligible result. The creation of such a spirit of sympathetic willingness, a recognition of the mutual benefits to be derived from mutual effort to shape mutual destiny,—these, we submit, are the aims and—more important still—the effect of movements like Race Relations Sunday.

#### INTER-RACIAL GROUP TO MEET IN RICHMOND

RICHMOND, Va., March 22.—(CNS)—Dr. Louis D. Mendoza of Norfolk will deliver the principal address at the evening session of the fourteenth annual conference of the Virginia Commission on Interracial Cooperation, which is to be held in Richmond on April 24.

Three sessions will be held during the day, all of them in the parish house of St. Paul's Episcopal Church, and a representative attendance of interested men and women from many sections of Virginia is expected.

Arrangements for the conference are under the direction of Dr. R. E. Blackwell, president of Randolph-Macon College at Ashland, general chairman; Dr. Garnett Ryland of the University of Richmond, chairman of the executive committee, and L. R. Reynolds, director.

## LEADERS OF TWO RACES HOLD 14TH ANNUAL SESSION

### Public Is Invited To Attend Interesting Program

RICHMOND.—Virginians of both races and of many walks of life, will gather at St. Paul's Episcopal Church Tuesday in the fourteenth annual statewide conference of the Virginia Commission on Interracial Cooperation. The public is invited to the meetings.

The principal address will be given at night by Dr. Louis D. Men-Garnett Ryland, University of Richmond, chairman of the executive committee; W. H. Scharschild, Jr., Richmond, treasurer; L. R. Reynolds, director of the state commission, Richmond; Mrs. Janie Porter Barrett, superintendent Virginia Industrial School, Peaks, J. L. B. Buck, State Department of Education. Also John L. Charity, United States Department of Agriculture; Miss Edna M. Colson, director of the department of education, Virginia State College; William M. Cooper, extension director, Hampton Institute; Dr. Jackson Davis, director of the General Education Board; Wiley A. Hall, secretary of the Urban League, Richmond; Dr. Gordon B. Hancock, Richmond; Dr. Arthur Howe, president Hampton Institute; Dr. W. T. Johnson, pastor, First Baptist Church, Richmond.

The day's program will deal with housing, the library situation, religion, the press, rural schools and health, and other subjects of concern to persons interested in the interracial approach to the problem of the races.

The morning session, 10 to 12:30 o'clock, will be devoted to "The Housing Situation in Virginia," by John J. Corson, III; "Negro Welfare and Community Funds in Virginia," by Dr. Douglas Vanderhof of the Richmond Community Fund; "A 'Spot Map' of Library Service in Virginia," by Thomas P. Ayer.

Mrs. J. Scott Parrish, chairman of a special project promoted by the American Association of University Women, will make a report on this project in her talk on "Training for Domestic Service"; a study group will take up "The Effects of the Depression upon the Negro in Virginia," and "An Exhibit of Progress" will be displayed and explained by Miss Amaza Lee Meredith of Virginia State College.

Two Editors Speak  
In the afternoon, 2 to 3:30 p. m., Mrs. James A. Richardson and a committee of denominational leaders, will discuss "The Churches' Part in Interracial Work"; P. B. Young, Sr.,

editor of the Journal and Guide, will speak on "The Quality and Extent of the Negro Press" (with exhibit); Virginius Dabney, columnist of the Richmond Times-Dispatch, will follow with a brief discussion of "The Attitude of the White Press"; W. D. Gresham will point out "Progress in Training the Rural Negro," and Dr. B. B. Bagby will deal with the program for "Improving Rural Health."

The afternoon's session will come to an end with a series of four-minute reports from all organizations whose work involves cooperation of the races. Discussion will follow each talk and presentation.

Officers Named  
Dr. R. E. Blackwell, president of Randolph-Macon College, is state chairman of the commission. On the executive committee are found the following leading men and women of both the white and colored races:

Hon. Herbert G. Cochran, judge of the Juvenile Court, Norfolk, Vice chairman; John M. Gandy, president of Virginia State College, vice chairman; Dr. J. P. McConnell, vice chairman; Dr. Garnett Ryland, University of Richmond, chairman of the executive committee; W. H. Scharschild, Jr., Richmond, treasurer; L. R. Reynolds, director of the state commission, Richmond; Mrs. Janie Porter Barrett, superintendent Virginia Industrial School, Peaks, J. L. B. Buck, State Department of Education.

Also John L. Charity, United States Department of Agriculture; Miss Edna M. Colson, director of the department of education, Virginia State College; William M. Cooper, extension director, Hampton Institute; Dr. Jackson Davis, director of the General Education Board; Wiley A. Hall, secretary of the Urban League, Richmond; Dr. Gordon B. Hancock, Richmond; Dr. Arthur Howe, president Hampton Institute; Dr. W. T. Johnson, pastor, First Baptist Church, Richmond.

Mrs. Randolph Maynard, Richmond; Dr. S. C. Mitchell, University of Richmond; Dean R. E. Pinchbeck, University of Richmond; E. M. Preston, Mayor, Richmond; Dr. Beverly D. Tucker, Jr., rector, St. Paul's, Richmond; L. C. White, assistant to dean of men, Hampton Institute; P. B. Young, Norfolk.

The state headquarters of the commission is at 1418 Central National Bank Building, Richmond.

## BROTHERHOOD OF MAN ADVOCATED BY VIRGINIAN

Thomas Lomax Hunter, Columnist of Richmond Times-Dispatch, Talks

RICHMOND, Va. (CNS)—The Times Dispatch, a daily newspaper in Richmond, Va., has a columnist Thomas Lomax Hunter, who believes in "The Brotherhood of Man" and preaches that doctrine. Recently he addressed the brotherhood of the Second Baptist Church in this city and declared that the man who does unto others as he would have others do by him will give his brother no offense. Mr. Hunter defined the meaning of the word brotherhood, as he believes in it, and outlined the qualities necessary to a congenial association between two peoples. No other race has displayed such a genius for accommodating itself to strange surroundings, the speaker declared.

Mr. Hunter's address, in part, follows:  
"I believe in the universal brotherhood of man.  
"I am too fraternal to join fraternities. Most fraternities are exclusive rather than inclusive. A man need not know certain grips and pass words to be my brother. It is enough that he is a fellow-traveller with me on this journey which we call life.

"What I object to in patriotism as a virtue is that it singles out one country to love, and manifests that love by looking at all other countries with jealousy and suspicion.

Objects to Racial Pride  
"What I object to in racial pride is that it is not generally content to cherish the virtues of its own race, but generally looks with hostility at other races.

"The effort of the colored man to find a place for himself inside the white man's rather jealous civilization has immensely interested me.

"I have looked on that effort with the keenest sympathy and interest.

"The colored man has accomplished a miraculous success in an almost impossible situation. No other race has such a genius for compromise and accommodation.

"You have adopted the white man's manners, morals and religion. The great majority of your race in its native continent of Africa have become followers of Allah, but Mohammedanism is just another Syrian religion and springs from that race of Semitic nomads, which gave the world three of its great religions.

"In adopting the Christian religion you accept the doctrine of the brotherhood of man founded on the fatherhood of God.

Man's Social Duty  
"The most comprehensive statement of man's social duty is contained in what we call the Golden Rule. The man who does unto others as he would have others do by him will give his brother no offense."



## The Perpendicular Line

On the 10th day of its program of the fourteenth annual State-wide conference, the Virginia Commission on Inter-racial Cooperation has this to say of its purpose:

"The Commission seeks, through quiet investigations and in conference with trusted leaders of both races, to discover and remove sources of irritation; to correct injustices, and to agree upon a program based upon intelligence, reasonableness and fairness in all matters involving mutual welfare."

This is well said, but these words do not mean much in view of the commission's endorsement and practice of Jim Crowism. The perpendicular line advocated by the commission is just a polite way of endorsing Jim Crowism.

Sources of irritation and injustices cannot be removed and corrected so long as the chief trouble-maker is tolerated and embraced.

The truth might as well be told in order that there may be no misgivings as to the

"trusted leaders" of the Negro race. No Negro who endorses Jim Crowism in any form or tamely acquiesces in it in quest of the favor and patronage of white people can be termed a "trusted leader" of Negroes. They are in fact the traducers of their race.

This type of Negro belongs to the olden days, and truly has Douglas Gordon expressed it:

"Of all the sections of the United States, the South understands the Negro less fully and less clearly than any other section of the country where the Negro is known at all. We understand the old Negro, but we do not understand the Negro of today."

If the Inter-racial Committee intends to make any progress in race relations, it should rub out the perpendicular line. Justice and Jim Crowism are foreign to each other, one typifying the right and the other the wrong. Not even inter-racial committees can make wrong right.

## NEGRO OF '33 NOT SAME AS ONE OF '65, WHITES TOLD

State College, Fredericksburg, Hears Richmonders

Special to Journal and Guide  
FREDERICKSBURG, Va., July 10. — Why A. Hall, secretary of the Richmond Urban League, and Dr. R. P. Daniel, professor of education at Virginia Union University, spoke to a large audience of both races Wednesday of last week when they appeared at the State Teachers College on one of the several interracial programs being sponsored at summer schools by the Virginia Commission on Interracial Cooperation.

Similar meetings have been held, or are to be held, in each of the several Virginia institutions, both white and colored, which are conducting summer sessions.

With the speakers were the Sabbath Glee Club which won the plaudits of the audience and was obliged to sing many numbers requested by members of the student body and the townspeople present.

### Tells Of Unemployment

Mr. Hall dealt with the economic condition of the Negro and cited figures to show the effects of unemployment on the race, how much more the depression weighed down on black citizens, and how the meagre wages at all times prevented colored workers from saving for a rainy day and from living on anything like the average American standard.

Dr. Daniel, who has devoted his research to the field of psychology, discussed the problem of individual differences, under the title of "Racial Attitudes Which Affect the Treatment of the Negro."

He told his hearers that most white people recognize individual differences in each race. "They accept," he said, "the idea that there are superior, average, and inferior whites, and that the same is true of blacks; but too many also think the white race as a whole is superior to all blacks. This attitude colors our thinking on any racial problem," the speaker declared.

Dr. Daniel stressed the fact that the white man who "knows the Negro," should recognize that the Negro of 1933 is a very different person from the Negro of 1865.